The Relief Society Magazine

Volume XX JULY, 1933 No. 7

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XX JULY, 1933 No. 7

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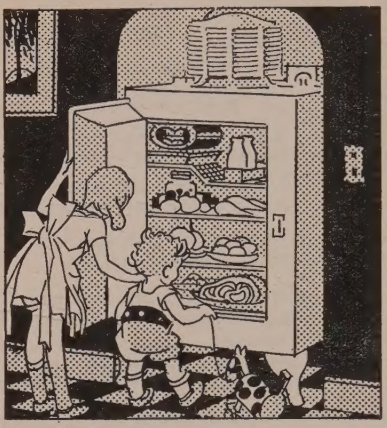

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Aunt Susa

By
Lula Greene Richards

We chronicled the date in sunny May
For dear Aunt Susa as she passed away.
She doubtless registered "May Twenty-seven,
Nineteen Thirty-three," on entering Heaven.
Surely her seventy-seven years on earth have been
Given to Truth's great cause, combatting sin.
Nobly life's battle she has fought and won,
Promotion gained, a higher course begun.
She still may help her loved ones carry on—
Tho' called away she is not far withdrawn.
Those who have known and labored with her here
May often sense her earnest presence near.
It may be now her spirit strong and free,
With angel guides will flit o'er land and sea
To old Jerusalem, or somewhere there,
Where Jesus walked and taught and knelt in prayer.
There she may find her first devoted child,
And help her Leah, to be reconciled
When she shall learn her mother's new estate,
With her no more here to "collaborate."
What joy and peace the Gospel light reveals
To those who heed it! How it soothes and heals
The wounded heart which can confess God's hand,
And by His grace His goodness understand.
Aunt Susa knows, and all her loved ones too,
The Holy Spirit's gifts divine and true.
Let us praise God and feel with humble trust
His ways are wise, beneficent and just.
Aunt Susa: May your gifted loved ones all
Like you be ready for the final call.
With you rejoice when they again shall hear
Your friendly voice of welcome and good cheer.

SUSA YOUNG GATES

THE
Relief Society Magazine

VOL. XX JULY, 1933 No. 7

Shall I Send My Daughter to College?

By Vesta P. Crawford

WITH the coming of each September, this question returns: "Shall I send my children to college?" Preparation for life involves many problems, and the girl's training is even today somewhat different from the curriculum outlined for her brother. For many years there has rather generally prevailed a vague idea that college education is a good thing. However, even this guide post is falling before the onslaught of much criticism of the results of college education and much complaining on the part of taxpayers.

Already it seems to be a well established principle that college training is not for everyone. Because parents must direct their children in this most important decision, they should themselves gather all available information and weigh it carefully. They must measure their sons and daughters to see if they are of college caliber.

DEAN MAX McCONN of Lehigh University has suggested a series of helpful tests. He says that, in the first place, the prospective college entrant should have displayed in high school a decided tendency toward bookish aptitude. The I. Q. (intelligence quotient) should be above 120, which is much more than average, and the student should rank in the top one-third of his high school class. Other authorities maintain that an average grade of at least "B" is necessary for college entrance. Dr. McConn lists as the second requirement a real interest in acquiring knowledge. This interest may be measured by observing the student's attitude toward the world of nature, towards books, libraries, lectures, laboratories, and other facilities for acquiring information. The third stipulation is that the college entrant should have developed a capacity for self-direction in such essentials as getting up in the morning without being called, managing an allowance sensibly, choosing friends wisely, doing home work well, and displaying initiative.

If your daughter can successfully pass muster in these prerequisites, then you may reasonably proceed to further considerations. Can you afford to send the girl to college? It would be well to secure catalogues from several universities and see for yourself what the expenses are. Many girls complete a year of college work on $300.00 or less of actual cash outlay. Many spend twice or three times that much. At present the opportunities for earning part of the expenses are more limited than in times of greater prosperity. However, the expenses are not so high now either. Many parents, thinking of the difficulties which college students now have in

securing positions, wonder if the training will be worth while economically. Certainly we are passing through a crisis at the present time, but it appears that we are now climbing the hill back to better times. Now is the time to prepare for the opportunities of the future. To many high school graduates the doors to employment are temporarily closed and money for early marriages is hard to get. But the college doors are wide open, and there is no depression in materials to train and develop the mind.

Let us remember that college should be regarded as a preparation for the whole span of life. Not long ago I heard a father say that he wished his daughters to pass directly from his control to the control of their husbands without any intermediate period of financial or any other kind of independence. When asked if he did not wish his daughters to learn vocations, he replied that if their husbands couldn't support them and their children he could. That was rather a broad statement since no man nowadays can guarantee the continuance of his financial solvency, and even if that were possible, few parents are wealthy enough to assume the support of even one additional family.

It is not wise, either, to overlook the fact that, for various reasons, large numbers of women must be self supporting. Thousands never marry; thousands more are widows; and frequently married women must aid in the support of the family. No father can, by his own will, see that his daughter marries well, nor can he prevent the tragedies of death and disease.

However, parents can equip their daughters with tools to meet bravely the problems of life. Not long ago a writer suggested that in many cases it would be wiser for parents to give their children money for "settling down" instead of sending them to college. Undoubtedly this would be helpful, but money is a temporary gift, quick to disappear and never to be recovered, while education is a tool that even time cannot take away.

It is true that some of our colleges offer little work that is practical enough to train young women in the professions. But it is equally true that often students and their parents do not plan to take advantage of the work given in these lines. Fortunately our local institutions do present valuable courses that prepare for many vocations besides teaching. Sometimes we fail to realize how wide is the work of the world. Among the numerous professions for which college helps to prepare may be mentioned the following: the various fields of business, including stenography and secretarial positions, librarian, recreational director, home economics expert, journalist, interior decorator, advertisement writer, the various fields of research, in addition to the many professions that women are pioneering, such as medicine, law, science, statesmanship, etc.

It is much better to direct the college course toward the achievement of some worthy occupation, but even if your daughter is not successful in accomplishing this aim, she is even then better prepared to more quickly acquire the information necessary for making a living. The greatest tool of all is a "furnished" mind—a mind capable of weighing facts without prejudice or superstition, a mind capable of adjustment to new ideas.

ALTHOUGH many of us would consider the economic aspects of college education as of first importance, there are others who be-

lieve in different purposes. I recall that a friend of my school days was married at the end of her first year of college. Her mother remarked triumphantly to mine: "Well, it's too bad your daughter didn't get a man the first year. Now you'll have to send her back to college." At the time I was astonished to think that any mother would send her daughter to college for the purpose of making a match. But eventually being able to do the same thing myself, the advantages of a college marriage became immediately apparent.

It is interesting in this regard to examine the work of authorities who have assembled statistics tabulating the results of marriages made in college. Rita S. Halle, who made for *Good Housekeeping Magazine* a detailed and careful study of the alumni of colleges throughout the country, reported an average of one divorce in every seventy-five marriages. Dr. Paul Popenoe of the Los Angeles Institute of Family Relations, in a more recent investigation, arrived at the same ratio—one divorce to seventy-five college marriages. No doubt our local institutions could discover an even better average. When we consider that some of the States offer such astounding records as one divorce to every five or six marriages, the college divorce ratio is more than significant.

Miss Halle, in explaining her results, reasoned that most college marriages are the result of tried and true friendships, not immature, emotional affairs of being in love with love. College wives have interests of their own, Miss Halle maintained, and they are not, as a rule, jealous of the husband's work for they understand more about professional demands. They help the husband to get ahead by sharing ambitions and lifting more of the load than an untrained woman, however willing, could lift. The long list of happy college marriages is topped by the names of Ex-President and Mrs. Hoover, whose romance is one of the stories still told on the Stanford University campus.

PROFOUND ignorance of any important byway of civilization may be found a definite impediment to personal progress." The woman in her home and the mother among her children find a deep well of help in the things they have learned in college. Of course they forget many facts, but they acquire an eagerness to know and an ability to find the information they want. These attributes may be found in women who have not had the advantages of much formal education, but such cases are not so common.

A busy young matron summarized somewhat haphazardly a few of the elements she found of practical use. "The other day I had to work out a diet rich in iron for the baby," she said, "and I could do it. Another occasion came up. In college I learned about the reproduction of flowers and my James adores the story. It prepares him for a proper knowledge of the life forces. Yes, and Margaret needed to know about the *Idylls of the King* for English class, and I was a regular encyclopedia on the subject. She's been extra proud of me since then. And only the other day my husband wanted a list of the newest aniline dyes and I found it for him. I may have forgotten most of what I learned in college but what remains is worth all the time and money."

Children are severe critics. They expect perfection in their parents and it is difficult for them to understand why father and mother can't answer all their questions.

The social and cultural values of college education are not easy to

measure but they are none the less evident. Students are exposed to cultural forces, although the "absorbing" abilities of young people are extremely varied. A love for culture in general is fostered in the college—the speaking of correct English, an ease and confidence in conversation, an appreciation of music and the fine arts, a pleasing manner in meeting people. All these matters may be labeled "useless veneer," but she who lacks them is always at a disadvantage whatever her station in life. However, a determined and ambitious woman may build for herself outside of college her own house of culture.

IN the field of Church activity, also, the trained individual is better prepared for leadership. If we should make a list of the scout leaders, recreational directors, dancing and athletic teachers, and seminary principals, to say nothing of the long role of active and efficient teachers who help to do the work of the wards, we would find that college training has contributed immeasurably to the effectiveness of Church work. There is, however, some truth in the charge that college leads many away from religion. It cannot be denied that college, particularly the scientific courses, *change* the attitude toward religion. But if parents have laid a deep and wide foundation of faith, the college does not take it away. Many of our apostles and other Church leaders are college trained men. It is not what the college teaches, but the material it works with that causes chaos in religious ideals.

IT is safe to say that our colleges are sending out large numbers of students equipped with high ideals and a knowledge of the needs of the world. And not only to men but also to women is the maintenance of the lamp of civilization given. Whether or not we regard women's participation in civil life as the ideal situation, such participation is undoubtedly here to stay. Professor Anthony F. Blanks of the University of California is perhaps too radical when he says: "If women continue their progress, which seems likely now, it is no more than logical to assume that within the next two generations they will be in control of affairs." Colonel House, who has had opportunity to become an authority on the subject, in a recent statement remarked: "It is doubtful whether we shall ever reach that goal dreamed of by seers and saints, but when government is measurably directed by women we shall come nearer to it than we have in the past. . . . Grant them the power and they will give the world peace, or come as near to it as is humanly possible." Colonel House discusses a number of women prominent in civic affairs and gives the opinion that he regards it as quite possible for women to be expert wives and mothers and still be of service in other ways. He cites the wife of President Roosevelt as an outstanding example. A glance at Utah's "legislative" women would no doubt substantiate the view of Colonel House.

IF, then, women are to play an important part in the direction of world affairs, they need training for these duties. Some women are brilliant enough to acquire much necessary information outside of college, but even such unusual minds could be even more adequately "furnished" by youthful participation in debating, student government, courses in history, law, and public speaking.

Let us say again that college should prepare for the whole span of life, its contingencies and emer-

gencies. The problem of the woman beyond middle age requires much wisdom to solve. Look about you and note the number of women who are "alone," that is, their children are married and have (or ought to have) homes of their own. Of course they come to mother for visits or for help, but such irregular and fleeting interests do not fill the lives of women who have been accustomed to the unceasing work of raising a family. Before the children leave the home nest mothers are often so much occupied with physical work that they have not had time to consider "self development" in other ways. Then comes the "let down." It may be true that some women are glad to "just rest," but they are certainly not numerous. We all of us know tragic examples of women who are trying late in life to acquire "interests" and even professions. But the time of ready adjustment is long past. It is far better to acquire the saving "hobbies" in our youth, for then they are likely to last forever, submerged, perhaps, in the busy days of young motherhood, but there, nevertheless to be brought out and polished up at need.

A WOMAN once addressed a group of girl graduates in this way: "I congratulate you upon one priceless possession which nothing can take away from you, one real asset which no economic or intellectual changes can make less valuable: ten or twenty or thirty years from now you will be the youngest group of women for your age in the country." The lecturer went on to explain that the four added years of youth which college gives yield compound interest for they secure an everlasting "teachable" attitude of mind. And the "hobbies" and interests acquired in college days, whether they be botany, art, music, or writing, are the gates to activities that free the older woman from the great loneliness that so many fear.

Dr. Lillien J. Martin, who, fifteen years ago, was retired from the faculty of Stanford University, is now at the age of eighty-two still a consulting psychologist, working especially with old people who have lost their interest in life. "What I particularly want to emphasize," she says, "is that the old person must have a goal." For most women, and it is becoming increasingly true, the occasional sight of a grandchild or the visits of one's children, are by no means sufficient interests to fill the long days of the downward slope of the hill. Neither can housekeeping for two make a full life for many women. There must be other activities that are interesting to the individuals, and in most cases these activities cannot be put on like new clothes. For real service they should be like seeds planted long ago and now become sturdy trees of great support. The college girl of today may acquire interests that will make the latter part of her life a "glowing" period of activity instead of merely "marking time" until the end, as seems to be the lot of some old people.

In conclusion it may be said that "colleges are not super-kindergartens where parents can send their children to be nursemaided, nor corrective institutions where their characters can be made over on a model preferable to that which they themselves have built. Nor can parents expect colleges to act as police forces devoting themselves to the enforcement of a discipline that they themselves were unable to maintain."

The Utah Pioneers

By Isabelle B. McKenzie

Far from their friends they had wandered,
Weary and longing for rest,
As they stood in a group on the hillside
Their leader gazed to the west,
Where before them stretched a valley,—
And a light came o'er his face,—
With prophetic gesture pointing
He said, "This is the place!

Through this valley now so barren
A good sized river flows,
We will plough and plant and cultivate
'Til it blossoms like a rose;
We must all be brave and cheerful
As we turn the virgin sod,—
Encourage arts of every kind,
And give all praise to God."

So they came down into the valley,
This brave, God-fearing band;
Determined here to build their homes
And for their rights to stand.
The stars and stripes were soon unfurled
Upon a lofty hill,
To signify through all their trials
They loved their country still.

The leader planned a temple
Of beauty, strength and grace,
In vision saw its every line,
Each stone in proper place;
And though to Heaven he was called
E'er the dream was all fulfilled
His mission here was finished
He had done the work God willed.

Our Utah—the land once so barren
A desert of sagebrush and sand,
Is now the tourists' Mecca
They come from every land;
They marvel at our sunsets
Of brilliant pink and gold,
While tales of pioneer success
Throughout the world are told.

The spirit of those early Saints
Lives still in latter days,—
In helping sick and needy poor
And many other ways;
In music, art and drama
Fair Utah has no peer
And through the land is tribute paid,
To the Mormon pioneer.

Relief Society Exhibit of Handwork

By Amy W. Evans

SINCE the days of Nauvoo needle work has had a place in the Relief Society. At first all the sewing done was for the needy. Later in the pioneer days of Utah when the homes and meeting houses depended largely upon the work of the woman for their furnishings much rag carpet was made at the Work Meeting as well as quilts and clothing.

As times became more prosperous and the need for sewing to clothe the poor decreased, there developed an avenue for self expression through finer needle work, embroideries and laces. Quilt making reached a high degree of excellence. Then came flower making, painting and decorating of various sorts.

Rug making has become a fine art among many of our societies. At the same time the useful arts of home making, such as home nursing, home hygiene, the study of foods and their relationship to health and growth and child studies of various kinds have been introduced on the work day.

Our women have become masters at turning odds and ends and cast off clothing into useful and beautiful articles. In these difficult days unique ways of raising funds to help the needy have evolved. The canning and conserving of all kinds of foods has had its place on the work program. Yet during all this the original purpose has not been lost sight of and sewing and remodeling of clothing, the making of quilts for those in need has gone steadily on.

MANY stakes and wards have held bazaars and exhibits of their work which have proved to be very attractive and successful. At the request of the General Board different stakes have at various times placed their work on display during the General Relief Society Conference in Salt Lake City. These displays have been so thoroughly enjoyed and appreciated by all who attended that finally it was decided to extend an invitation to all the stakes to participate in a great Church wide exhibition of the hand work and other activities accomplished through the Work and Business program.

The time set for the opening was April 3, 1933.

ONE member of the committee in charge of the display says, "What could better demonstrate the efficiency of the Relief Society organization and the dependability of Relief Society workers than the following: A brief circular letter sent to 104 stake presidents carried the message that an exhibition of the hand craft and needle work resulting from the Work and Business program would be held and that each stake was invited to send not more than 10 articles to show for the event. The results of this invitation were amazing, practically every stake in the Church responded as well as several missions, and the wholesome attitude of every one concerned in the great endeavor showed high co-operative ability."

The building on Main Street so long occupied by the business firm of W. N. Williams, husband of Clarissa S. Williams, our beloved past president, was secured for the exhibit. The committee were very

fearful that it was too large, but before the articles were all unpacked they began to wonder where space could be found to place all that was sent in.

QUILTS covered the entire wall and a double row was hung as compactly as possible for display, down the center of the building. The greatest admiration was expressed by all who saw them for the workmanship, coloring, designs. Many of the designs were original. They were indeed outstanding and deserved all the praise they received.

ANOTHER member of the committee speaks of the rugs as follows: "One of the most interesting sections of the exhibit was the rug department. Day after day as we were drawn back by its beauty and utility, we discovered new devices of thrift and ingenuity. The corner was so homy, so suggestive of comfort and warmth and easy chairs placed so invitingly near by, induced many men and women to enjoy the comfort afforded. There were braided rugs made from old cast off materials that would last almost a life time so skillfully had they been woven together by deft and willing hands. Hooked rugs made from new material, soft of texture and beautiful in design and execution, vied for first place with rugs made from discarded stockings and underwear.

"One rug of special interest had attached to it a history of the events leading up to its creation. The sheep had been raised on a small farm, the wool had been clipped from them by the woman who washed, carded, dyed, spun and finally wove it into a rug of rare beauty. A braided rug in course of construction showing a unique method of binding together with a strong cord as it was braided instead of the former way of sewing, was greatly appreciated by rug enthusiasts.

"Rugs made from the finest texture of wool, some made from silk unexcelled in workmanship and design, deserve a place in palaces of art. Every rug was a credit to the maker, every rug was a thing of beauty.

"If you remember the coziness at the hearth of your pioneer home and long for a touch of its soothing spirit again, adorn your modern home with the touch of comfort and warmth that can be brought only by the beauty of a home made rug."

WARMTH and color was added by the afgans and cushions of which there were a great number. Delicate touches of beauty were the dainty bedspreads and boudoir pillows. Many baskets and vases of flowers so cleverly made that they could all but deceive the bee added to the festive appearance of the scene.

THE table on which the baby clothes were spread was one of the most popular spots. The finest of hand embroidery and hand made lace adorned the dainty articles. The blankets and quilts of pale tints of blue and pink, the vase of apple blossoms for a center, all these accounted for its popularity.

LONG tables around the entire building were covered with fine net work, cut work, crochet and embroideries of all kinds.

USEFUL articles for kitchen, living room and bed room, such as curtains, utility bags, pads and holders, decorated cans and boxes for spices, etc., and aprons gave new ideas to many as to what they themselves might do.

Old bricks tastefully decorated and with a band of felt on them made fine book ends, lamps and shades, clocks, candles and holders, decorated china vases, umbrella holders, sewing baskets, door stops, fire screens, foot stools and many other fine articles showed the ingenuity and skill of the makers. There were a few samples of fine modeling, as statuettes, book ends and portrait busts.

THE remodeled clothing was a prominent feature. One saw such things as a finely tailored suit for a young girl which her mother made for her from her father's wedding suit. The workmanship on the made-overs was excellent. Boys' trousers, coats and overcoats looked like new. A dainty party dress was made at the expense of only 10c. Even warm woolen gloves were made from old material. This display was very creditable and showed the resourcefulness of the Relief Society women in making use of clothing which otherwise would have been cast aside.

THE eyes of the children visitors beamed with delight at the sight of dolls, dogs, cats and other toys and the chairs and cradles made from small barrels which were covered with gay cretonne.

A TABLE which attracted a great deal of comment contained cans of fruits, meats and vegetables with a card telling how much this stake had done in food conservation. An enormous amount of this work is done at the work meetings. It contained also a cheese sent from a stake which made cheese making a feature, and a large bottle of noodles and the photograph of the women who had made and sold almost $300.00 worth to raise funds for Relief Society work.

SOAP making has come into vogue again and soaps of all kinds were on display—white scented soap, soap flakes and laundry soap. Recipes for making them were on the table and the demand for them greatly exceeded the supply.

A WORD must be said about the picture gallery. The black silhouettes with the delicate background predominated. There were oil paintings of various subjects all showing artistic ability.

ONE of the front display windows contained the actual foods and amount of water needed for a month's supply for one person, also a week's supply. The costs and relative food values were concretely illustrated. This represented the studies in foods in the Work and Business meetings of two stakes. It proved very educational in this field and many people could be seen taking notes for future reference. These same stakes demonstrated in the exhibit school lunches, milk testing, how to store vegetables and many useful facts about food. One had a balanced ration of toys for children of various ages. Character building clothing for children was displayed by another stake with large posters explaining. This was helpful and educational to mothers of young children.

THE first stake to establish a Relief Society baby clinic had a clever and charming exhibit of layettes and all sorts of baby clothes including shoes, which they had taught the women to make. The attendant in her white nurse's costume was kept busy explaining the work of the clinic and the patterns for the clothing.

THE extent of the Relief Society work was demonstrated by the

RELIEF SOCIEY EXHIBIT OF HANDWORK

display from the foreign missions. Articles from many parts of the world made up this part of the exhibit. The European mission was represented by hand woven linens and wool work from Scandinavia, laces and embroidery and needle point from England, France, Germany and the Netherlands, Czecho Slovakia with characteristic embroidery. There was a beautiful rug from Assyria made by the Relief Society women of that land. A large sacrament cloth decorated with drawn work and graceful flowers was made at the Work and Business meeting of the Armenian women. There were also many pieces of exquisite hand work from that country. The South Sea Islands and Hawaiian display with a setting of palms and ferns was realistic. Woven bridal gowns, dancing costumes and mats, with the beautiful quilts of Hawaii made it unusual and attractive. Graceful birds of many colored real feathers made on linen and cards came from Old Mexico.

Baskets designed and woven by the Indian Relief Society women of Arizona, with beaded belts, purses and jackets made by the Washakee Indians from southern Idaho represented the Lamanite sisters.

A REGISTER was kept of visitors and at least 20,000 people saw the exhibit. Of these there were people from all the Intermountain and Pacific states. The middle west was well represented. There were visitors from Canada, Portland, Ore., San Francisco, Los Angeles on the west coast, from New York and Boston on the east and New Orleans on the south.

One visitor was from London, England, another from the Fiji Islands and another from Oslo,

Norway. All were favorably impressed with the work of the Latter-day Saint women. Its beauty, usefulness and educational value was recognized by these people as they expressed themselves.

Words of praise came from all sides. Many women, not of our faith dropped in time and again.

A prominent woman teacher in one of our colleges said, "A tremendous undertaking wonderfully done. The saving grace in a depression period is industry and achievement."

A lady, 91 years of age, after looking about shook her head and said, "No, they are not all playing bridge."

Another teacher said "This is the most cheering thing I have seen for sometime."

The first presidency and many of the apostles attended. President Grant asked that the doors be kept open on the closing night in order that the men attending the Priesthood meeting might see the display. He wrote the following letter to the General Board:

"April 10th, 1933.

"Presidents Louise Y. Robison,
Amy B. Lyman,
and Julia A. Child.

"My dear sisters:

"I was literally dumbfounded with the magnificent exhibit of the Relief Society, and I wish that I had attended it the first day of our conference so that I could have called special attention to it earlier.

"I suppose you occasionally send out circular letters to the different Relief Societies throughout the Church and when you do be sure to express my sincere gratitude for the labors they performed in sending such a splendid display of the handiwork of our good sisters in the Societies.

"Ever praying the Lord to bless you and all those associated with you in your labors, I am, as ever,

"Sincerely your friend and brother, "HEBER J. GRANT."

A Parsee Wedding

By Marcia K. Howells

THE Parsees are a remarkable community. There are only about 60,000 of them in Bombay and only about half as many as that in the rest of India. They make up in importance what they lack in numbers. They are highly educated, energetic, enterprising, progressive and rich. They build and endow hospitals for both men and animals. They have a pure and lofty religion, and they order their lives by it."—*Mark Twain.*

I FIRST saw the bride at the altar. His majesty, the groom, had not yet appeared. She was tall, lovely and graceful. Her eyes were dark with the mystery of the orient, yet her skin was fair as that of a northern girl.

Brides are interesting in any land, but this Parsee bride was pleasing to the eye with her dignity, supple grace and rare beauty. She furnished a picture never to be forgotten. Her flowing white robes, trimmed with gold and intricately draped, clung to her well-moulded form. The only ear I could see held a large diamond, and a rare string of pearls hung from her beautiful neck.

Her arms were heavy with presents for the groom.

With the first appraising glance I thought surely she must be the prize for some wealthy rajah—but no—a Parsee bride waiting for the groom. The Parsees have never intermarried. He was just a scared young man, dressed in white silk, with a funny little black cap on the back of his head. His arms were heaped with presents for the bride —silk, silver and a couple of drinking bowls.

The Parsees came from Persia, to India, many hundreds of years ago, the finest race of Orientals in all the East. They are called the Jews of India, they freely share their vast wealth with needy Hindoo neighbors.

It was an open-air wedding, with a temporary altar erected in the court-yard. Rich rugs were thrown around on the grass while silken flags formed a canopy above. Sweet perfume of tropical flowers made pleasant the air. It was a beautiful scene with the rich costumes, vivid colors and jewels in evidence, like an opening night at the Metropolitan.

The wedding ceremony began just at sunset, for the Parsees observe all rules and laws of a very exacting religion. The native orchestra struck up the familiar strains of "Hindustan," then popular in America. The young couple exchanged presents. The marriage service was long, the priests chanting, throwing rice, and reading in monotone. They were brave, that bride and groom, for during all that long service, they were constantly bombarded with handfuls of rice, but not once did I see them lift a hand to protect their faces. Rice is still the main diet of the East, and the throwing of rice symbolizes a wish for plenty.

The wedding ceremony over, the reception began, but this bride remained unkissed. The Hindoos were served first—coconuts and cornucopias of sweets, which they took home to eat. You cannot with propriety open a coconut at a party. I was led up near the altar and the groom placed a beautiful garland of flowers around my neck. Then I was escorted to a long table laden with rare tropical fruits, dainty sandwiches and rich pastry. The refreshments were so good. Guests moved about in a gracious manner —the music soft and low—a big tropical moon came out from above the heat-laden city of Bombay.

This Parsee wedding stands out in my memory as a most vivid picture of rare experiences in a strange country—a country where women wear rings in their noses and cows are considered sacred. May heaven bless and keep happy that fair bride and boyish groom.

Susa Young Gates

By Mary Grant Judd

ON May twenty-seventh, 1933, in the early morning hours, the Angel of Death softly, gently, closed the life-book of Susa Young Gates. The pages of the book were many and each one filled to overflowing. For here was the record of a life of ceaseless activity—nearly four score years of tireless energy well used. Before he sealed the book, the angel scanned its contents o'er. And on the final page he wrote: "WELL DONE."

SUSA YOUNG GATES, a daughter of Brigham Young and Lucy Bigelow Young, was born in Salt Lake City, March 18th, 1856. She was the first child born in the historic old Lion House, which, for many years was the residence of President Young and his family. Here Susa lived until she was fourteen years of age, when her father decided to move Lucy and her family to St. George.

In later years, Sister Gates loved to come back to the Lion House which was always home to her. Here recently she often entertained her friends, "cafeteria style," for she liked wholesome, plainly cooked food but cared nothing at all about formality. And here, on her birthdays, her family and associates met socially, enjoying evenings characteristic of "Aunt Susie," as we all loved to call her. These parties she gave in her own unique fashion for she never imitated anyone else. She was at home in any society and numbered among her friends some of them intimately, many people of note. But whether being entertained at court, as she was in London in 1899 when a delegate to the International Women's Congress, or quietly encouraging some humble temple worker, which she loved to do, Aunt Susie was just herself.

WE owe to Sister Gates many interesting reminiscences of life in the Lion House as it existed in early days. One might suppose that to house fifty or more people and feed them three times a day would be so great a task that little time would be left for the amenities of life. But such was not the case. Brigham Young was a thorough convert to the idea of communal family life. He taught his family order and obedience and from them received willing co-operation. As long as it was consistent with the pioneer mode of life, nothing for the comfort, happiness, and education of the children was forgotten. They were allowed to attend the Salt Lake Theatre frequently for, in those days, worthwhile drama was acted and understood. The children even planned their own amusing stage productions which their father sometimes humored them by attending. And if he found these efforts lacking in any particular, they were unaware of the fact. So anxious for their welfare was Brigham Young, that he provided them with such modern equipment as a private gymnasium and out-of-door sleeping porch. Showing aptitude for dancing, Susa was trained in this art, as well as that of music. In the book-cases of the Lion House parlor were many lovely volumes to be carefully taken out on Sunday afternoons and read with delight. Sister

Gates tells us that she canot remember the time when she could not read fluently and intelligently. Her interest in books increased with the years, until during her lifetime she read literally hundreds of volumes. She was an indefatigable student of the scriptures and was also well versed in church history. Her literary labors have been voluminous. Stories, plays, poetry, editorials and essays have flowed steadily from her pen for over fifty years.

ACROSS the road from the Bee-Hive house, the official residence of Brigham Young, a private school was established. Here the brilliant mind of young Susa received its first training. Later she attended the Brigham Young University at Provo, the University of Utah, and for one Summer was enrolled at Harvard University. Her chief means of education, however, came from her contacts with men and women.

IN later years her achievements were recognized in many ways. She was at one time a member of the board of regents of the State Agricultural College at Logan and for over forty years held a similiar position at the Brigham Young University at Provo. She was a member of the board at the time of her death. On numerous occasions she went as a delegate to both national and international councils of women and twice was assigned to speak before the assembled delegates, first, in Copenhagen in 1902, when she represented the international president and next, in Rome in 1914.

SISTER GATES felt that it was the duty of women to understand what was going on in the world, to be interested in public affairs. She took an active part in politics, believing that women should exercise their right of franchise intelligently.

But it was in church work that she was most deeply interested and in which her greatest achievements were made. She had a faculty for far-sightedness with respect to the spiritual and intellectual needs of her sisters in the church. Having sensed the need, she lost no time in providing for it. Thus, in 1889 we find her founding the Young Woman's Journal (since combined with the Improvement Era and published under that name.) Its purpose was to give the young women of our church an oportunity to publish their compositions and to instruct them in church history and methods. For eleven years Sister Gates was editor of the Journal and besides carrying this responsibility, she shouldered some of the financial burden of the paper as well. If others failed, she would furnish many of the contributions under a variety of names, "Homespun," being her best known nom-de-plume. In 1914 she became the editor of the Relief Society Magazine. She wrote the very first guide lessons for the Mutual Improvement Association and later wrote many of the Relief Society lessons.

There is probably no woman in the church who understood more about genealogy or who did more to further its interests than did Susa Young Gates. She was an authority upon this subject. And she has set the example to all of us by doing the actual work for the dead in our temples. Right up to the time of her death at the age of 77, Sister Gates could be found five mornings out of seven at the 8:30 meetings of the temple workers. And when you stop to consider that before attending them she had left her small home in order, one begins to understand the irrepressible nature of her activities.

IN connection with her genealogical work, Sister Gates became much interested in biography writing. Her contribution to this field is the wonderful book, "The Life Story of Brigham Young." Besides being history interestingly told, this book portrays the affection given to an illustrious father by an illustrious daughter. Sister Gates gave her father credit, through his early teachings, for her successful home life. Olive Woolley Burt gives us this interesting side-light; "One of her father's favorite sayings was, 'Never humiliate a child.' So, when any reproof had to be administered, or any fault corrected, the mother was careful not to shame or ridicule the offender, but to talk to him as if he were a man grown with an intelligent understanding and whose sensibilities were sacred. Nor did she ever correct the children before others. Another saying of Brigham Young's was, 'Praise before blame.' This was incorporated into Mrs. Gates' policy in a very practical manner. If a child had done wrong, his mother began the correction with a word of praise for something fine and worthy. Tactfully the misdemeanor would be mentioned and disposed of, and the fine thing mentioned again, so that the child was left with a feeling that he was really good, and that his mistake was not irretrievable."

For her mother, Lucy Bigelow Young, Sister Gates entertained a deep and reverent love. An extensive life of the mother has also been written by the daughter but is unpublished as is also a comprehensive treatise upon the history and activities of women in general and those of our church in particular.

Thus Sister Gates set the example for the final inspirational move which she inaugurated, i. e., the women's biography division of the genealogical society. Here she instituted classes to help those who wanted to write up their family histories but who perhaps felt that their training had been inadequate for such a task. This work was close to her heart and if she could give a parting message to the women of the church, no doubt it would be. "Sisters, do not delay. Gather up the interesting historical facts concerning your ancestors and set them down that they may be preserved for the benefit of those who come after. Write your own history as well for what may seem of little importance to you today may be of great historical significance in the future. This class was her last helpful gesture of a public nature of which so many had gone before.

Sister Gates was too engrossed in the tasks she set herself to do to have a desire for many social contacts. Her associates and friends were largely those whom she felt that she could help or who sought her out, for encouragement or counsel. That her life had touched for good the life of many, many others was proved on the occasion of her funeral services when the Assembly Hall was filled with sorrowing people. Of confidential friends she had but few. One little group was especially dear to her heart. This comprised, with herself, six women, the others being, Elizabeth C. McCune, Alice K. Smith, Ann D. Groesbeck, Elizabeth S. Ivins and Augusta W. Grant. Often they met together at one another's homes for informal afternoons. One especially delightful occasion might prove interesting to the reader.

Sister McCune, in 1917, lived in the spacious home since donated by herself and husband to the church and now occupied by the McCune school of music and art. In July of this year she invited "The Clique," as the little group called themselves, to spend a week with her.

The husbands were not invited except to dinner on the Fourth of July. When the guests entered each one was presented with a simple gingham gown, which was to be the week's badge or uniform. Not even the married children of the hostess were allowed to enter the doors; one came to take a few snapshots of the party, but was not allowed over the threshold. Such a good time as these congenial friends had.

"Aunt Susie's" great affection for her chosen friends was reciprocated by them. Both Sisters McCune and Groesbeck, before they died, evidenced their love for their companion. And the other three friends pay the following tributes.

A Tribute to Our Beloved Friend and Sister Susa Young Gates.

"In bidding you goodbye, dear Susa, my heart is touched. A feeling of loneliness and a spirit of reminiscence comes over me. I recall with pleasure the many M. I. A. conventions we attended together. And, how fondly I remember our wonderful trip over the ocean and through Europe to Rome, where we attended the International Council of Women I recount with deep emotion the happy ten days spent in the Mansion on the Hill, the home of dear Elizabeth (McCune), where we ate, slept, visited and rode out together. Each day we were drawn more closely to each other in the everlasting bonds of friendship, and more solidly were we cemented together by the Gospel of Jesus Christ. We arranged ourselves according to age, and, thus far, according to age, we have been released from our mortal mission to return home to rest. However, not to rest in idleness, but to continue in the wonderful work begun here, where you, dear Susa, were never idle but ever in search of truth, a devout teacher and leader in the cause of rightousness.

"Your life is an inspiration to us all, and we look forward to a joyous reunion and a continuation of our labors of love throughout the ages of eternity.

"Alice K. Smith."

"Since the death of my dear friend Susa, I have gone back, in memory, many times over the sixty-three years of my acquaintance with her. So much has been said of her literary achievements and her unusual ability as an organizer, that it has almost crowded out other characteristics that were inherently hers and that stood out prominently even in her girlhood. Her success as a social leader, her keen sense of humor, and her general versality, stamped her personality on all who knew her particularly during her early life.

"My acquaintance with her began when she came, at the age of 14 years, with her mother and sisters, to make her home in St. George. She was from Salt Lake City, the daughter of President Brigham Young who was my ideal and we young people stood, somewhat, in awe of her. Soon, however, we discovered that she was very approachable and anxious to join in our religious and social gatherings. Perhaps I could more properly say lead out in these things for that is what she did, even at that early date. If we needed someone to accompany a song on the organ, she was there to do it; if we wanted someone to read, she could do *that*. She acted as leading lady many times, with our amateur dramatic company, headed by Miles P. Romney, in such plays as 'The Bottle and 'Rough Diamond.'

"The thing she seemed to enjoy

most was to sing. 'Barbara Fritchie' seemed to give vent to her fine feeling of patriotism, which she always possessed. Her sense of humor led her to choose numerous songs such as 'Tassels on Her Boots' and 'Lords of Creation' which ran like this:

"The Lords of creation, men we call,
"They think they rule the whole world,
But they're much mistaken after all,
For they're under woman's control,"
etc., etc.

"The sense of justice which she felt so early in life, grew with her until she became one of the most ardent advocates of woman's suffrage the state has produced, and which led to her personal acquaintance with such women as Susan B. Anthony, Anna Howard Shaw, May Wright Sewell, Clara Barton and others. Susa's early girlhood gave promise of just the type of womanhood into which she grew—forceful capable, dependable, and above all a staunch friend. In her death I have lost one of my oldest and choicest friends.

"Elizabeth S. Ivins."

"I appreciate the privilege of writing this tribute to my friend of many years. She singled me out as a friend and led the way for me to accomplish many things which I perhaps would not have started myself. I have her to thank for the publication of my mother's life, which, but for her, might still be lying just as mother wrote it. Now it is in book form and highly prized by all our family. This is but one example of inspirational suggestions made to me by Sister Gates. I am one of many others whom she has benefited and in whom she has taken a personal interest. She accomplished a wonderful work among the women of her church and I am sure her great qualities will be better known and appreciated as time goes on.

"I cannot refrain from saying a word about Sister Gates' two daughters.—Leah, brilliant and gifted, has willingly aided her mother in many of her literary efforts. She now stands by the side of her distinguished husband who presides over the European mission. Our hearts go out to her in sympathy at this time hoping that the lack of home and loved ones may be made up to her by the Father of all: and Emma-Lucy whom most of us know only as a prima-donna, with her fine character and devotion to her dear ones. She would give herself and everything she has to her family, especially when there is sickness. 'Wonderful' is the only word to describe her and what she does.

"I have become well acquainted with Sister Gates' husband, 'Uncle Jacob,' a man loved by all who know him. Modest and kind hearted, he yet takes his place as head of his family. Not caring for public life, he has always been content to sit back and let his much appreciated and honored companion do the things which she enjoyed and which he did not care so much about. 'Uncle Jacob' loves the society of his fine sons and daughters, and on the occasion of his birthday celebrations which took place at Brighton, in Big Cottonwood Canyon, enjoyed having them with him. I was always included in these intimate groups, a courtesy which I appreciated very much.

"As I think of Sister Gates, my thoughts turn naturally to lovely Brighton, for here perhaps, I knew and loved 'Susie' best. Here thirty years ago, we planned and built upon a hill, our log cabins, which still stand side by side. Here our families have spent their summers and in all the years no hint of unpleas-

antness has ever come to mar our happy friendship. As time sped on, and our families grew up and married, these places were more than we cared to keep up, so we have turned them over to our daughters and chosen smaller cottages farther down the hill. And between those houses a well-worn path has come. 'Susie' has always seemed to me to be part of Brighton and the place will never be the same without my friend.

"Augusta W. Grant."

If the great purpose of life on earth is to gain experience then truly has Susa Young Gates lived richly and well. Thirteen children will call her mother in the world to come. Eight of these preceded her in death. After the sorrow of parting what joy of reunion must have been hers to meet these "Whom she had loved long since and lost awhile."

May we all live so that we shall enjoy her companionship in the life to come.

Your Home Beautiful

By Mabel Margaret Luke

VI—The Window Treatment

AFTER the completion of the fixed background the next most important thing to consider is the treatment of the windows. The window is the connecting link between the home life within and the outside world. The window hangings are the link which relate the background of a room to its furnishings.

The window is primarily to admit light and air, and this purpose should never be overlooked nor interfered with in its decoration. Windows are draped to temper light, insure privacy, shut out draughts and to lend artistic charm. A room without curtains is bare and unattractive. Curtains lend the finishing touch, soften hard lines, break the monotony of flat surfaces, and the rays of sunlight are more delightful and harmonious when filtered through dainty mesh.

Four fundamental principles to keep in mind always in connection with designing curtains are:

First: They must conform to the architectural features of the window. Remember the window is the important thing—not the drapes. If the window casing is very lovely it should not be covered, but the curtains set inside the frame. This will also give the window a recessed effect which is more desirable than projecting it out into the room.

Second: Keep them suitable to the need of the room in which they are used. For instance a bedroom would demand more simple and dainty curtains than would a library. A drawing room would necessarily call for formal and elaborate window treatment.

Third: They must be harmonious in scale, texture, color and material to the room and its furniture. To illustrate: In a room in which only rough textures were used it would be decoratively disastrous to put drapes of brocade or taffeta and curtains of fine net or celenese which suggest that they be used with mahogany and enamel.

Fourth: Keep them as simple as possible. Overloaded, excessively trimmed, draped, frilled and beruffled curtains are never successful.

By the clever handling of curtains bad proportions may be ap-

parently overcome. If the window is too narrow for the room it can be made to appear wider by hanging the drapes over on the wall at each side of the window, showing the full expanse of glass between. If the room is high it can be lowered in appearance by a deep valance, and by curtains which come only a little below the sill. If the room is too low height may be given by drapes that come to the floor or by the use of striped drapes, or by setting the valance above the window itself. Light curtains make the room appear larger; dark or patterned drapes decrease the apparent size.

CURTAINS may be divided into three classes:

First: The glass curtain which is usually of sheer texture and hangs close to the glass.

Second: The over-curtains or drapes—the decorative side hanging, with or without a valance.

Third: The under-curtains which are sometimes used between the drapes and glass curtains.

The glass curtains are often the only kind needed, especially in small homes or informal rooms. Overdrapes, for instance, if used in bathrooms would suggest lack of restraint in decoration. There are very many lovely materials which may be used for glass curtains such as dotted swiss, net, batiste, voile, organdy, chiffon, georgette, etc. in the sheers or casement cloth, theatrical gauze, and pongee in the more or less opaque materials to be used where extreme privacy is needed or it is desirable to shut out the view from the window. Turkish toweling or rubberized taffeta make very serviceable yet attractive curtains for the bathroom. White glass curtains are very suitable in a home where the woodwork is white inside and out. As a general rule, however, creams, beige, ivory, oyster white and pastel colors are more desirable as the light coming through them is not so harsh and the colors are in harmony with the furnishings.

In order to give a uniform appearance to the outside of the house it is not only necessary that they harmonize in color, but that the glass curtains of all windows be of the same material, especially those fronting the same street. Or a satisfactory effect may be secured by having the curtains on the upper floor of one material such as dotted swiss and the lower of net or marquisette.

Glass curtains hung inside the window casing should hang to the sill, also where there is an extended sill. Curtains hung on the outside of the frame—whether there are drapes or not—should hang to the edge of the apron or three or four inches below the sill.

To make tailored glass curtains use material one and one-half or two times the width of the window and long enough to come to the sill or below, then allow at least four inches for hems. Cut off the selvage along the edge. To leave it on does not give a well-tailored curtain as it will not shrink with the rest of the curtain and so will not hang properly. Use a double one inch hem on each side. Have a two inch hem at bottom and top. Stitch through the center at the top for heading. All glass curtains should have a heading whether they are covered with a valance or not or they will look like amateur work. Sheer curtains should be hemmed by hand. Organdy is very attractive hemstitched and georgette picoted. Ruffles on swiss or voile curtains are pretty.

Plain glass curtains are in most

instances more attractive than those containing considerable pattern. Especially is this so when drapes are used. If there is pattern in the drapes the glass curtains must be plain. The two must not conflict in scale, or texture, and the over-curtains must also be kept in mind when introducing color into the glass curtains or their trim.

The glass curtains are primarily to temper light and to secure privacy, but the drapes do this and more. They are important decoratively as they are practically the only vertical mass of color—a connecting line between floor and ceiling—and if properly planned they will hold the scheme of a room together. It is a safe rule to not have them the strongest note in the color scheme unless the room is wholly without character except for the window. It may then become a center of interest and treated in an exceptional manner.

IN choosing material for drapes there are many points to consider. First, perhaps, is the color, which should be in harmony with the room and its exposure. The next problem is whether it should be plain or patterned. If the walls have pattern in them the drapes must be plain. If the walls are plain figured design in the drapes provides interest. If pattern is chosen it should be in scale with the size of the room. The personality expressed in the material must also be considered. For instance, if it has dainty colors, flowers, and ribbon knots it would suggest a girl's room. Study the type of design. Know the suitability of certain fabrics for every room.

Next it must be harmonious in texture. Many people use silks where cotton would be much more appropriate. Even if money doesn't matter use the correct material for the room. And always use a good grade of cotton rather than cheap silk.

Never buy any material for drapes until you try it in the place where it is to be used, and in folds as it will hang as the pattern often appears different than when hanging straight. Some materials that are suitable for drapes in formal rooms are brocade, damask, brocatelle, velvet and taffeta in silks or silk and wool. Chintz, toile de Jouy, rep, poplin, faille, taffeta and upholsterers or antique satin as well as simple brocades would be suitable in Colonial rooms or those furnished in a similar manner. The Spanish type of room or those with rough plaster walls and heavy oak furniture would demand linens, brocatelles, strie, Shantung, cretonnes, moire or crewel embroideries. The latter would be most suitable also in a room panelled in oak. Checked gingham, prints, and calicos may be used in rooms of informal character as the nursery or kitchen or in rooms with peasant furniture. Always the character of the room and its furnishings must be considered.

Drapes should be wide enough to completely cover the windows when drawn together. Strips of material hung at each side are meaningless. Even if they are to stay pulled back they should be full enough to draw across if desired and should look as if they were.

Over-curtains are loveliest and give an air of charm and dignity to a room if they hang to the floor and they should do so in all rooms of a general nature. In sunrooms, breakfast room and small bedrooms, and on windows of unusual height they should come to the lower edge of the apron. In some of the very ornate decorative schemes and particularly in Spanish or French period rooms they should spread out

on the floor, but in all other rooms for sanitary reasons it is best that they clear the floor by an inch.

Nearly all drapery material should be lined. The only exceptions are in cases of materials as glazed chintz and taffeta whose greatest charm is in their translucent quality. Brocades must always be lined, and linens and cretonnes nearly always as the light shining through them shows the uneven weaves and blurs the pattern. Cream sateen is the most desirable lining fabric.

Glass curtains and draperies should never be hung on the same rod. Drapes may be hung in different ways, either with or without a valance or cornice board. The simplest and most suitable for the average room is to have a plain box-pleated heading, fastened to the rod by means of rings at the back. This is dignified and graceful. They may then be looped back with a cord, tie-back of the same material or an ornamental hold-back to match the rods.

THERE is a question as to whether or not draping the curtains back is good decoration. Curtains very much draped create lines in conflict with those of the window. Therefore, as a general thing, those draperies which follow the opening in broken lines to the bottom of the hem or to the floor are best. However, curtains that are draped back gracefully form transitional lines that show pleasing variety. The arched opening calls for simple drapery because here the curved line of the window or door suggests and is congenial with a curved line in the hangings. In small informal homes and bedrooms ruffled curtains looped back are pretty if the tie-backs are not so short that they compress it too tightly. Ribbon make simple yet attractive tie backs, or they may be of ruffles or ornamental glass.

Under curtains are used where a third set of curtains is needed or desired to soften the light. If of rich material they may be drawn at night and the over-draperies left open. They are especially suitable in bedrooms, libraries, and drawing rooms. Taffetas, casement cloth, gauze, etc., are some of the fabrics used for under curtains.

The valance is not used as much now as formerly. If used it is better made very simply with few scallops and erratic lines. Valances may be of the same material as the drapes, or of plain color to harmonize with printed material, or vice versa. The valance may be draped across the window; often the over curtains and the valance are in one piece, draped across the top and caught up at each upper corner and the ends hanging in graceful folds at each side.

Valance boards may be made on which the material is stretched and tacked or they may be painted to match the woodwork of the room. The valance should not be wider than one-sixth the length of the window.

Cornices are very lovely too, and they may be had to suit any scheme: of brass and pewter for Colonial rooms; of glass and white metal for modern rooms; or very expensive carved and painted cornices for conventional period rooms. Ornamental rods and curtain poles may also be had either very simply made or in elaborate designs. In Spanish or Italian rooms they are especially elegant.

The purpose of any of these devices is to tie the over curtains together at the top. Plain or ivory white curtains with light woodwork do not need a valance, although a simple pleated or ruffled one may

be used with good results. Valances, etc., are not necessary either where the drapes c me together at the top of the window and are draped back, but a valance board or cornice always gives a delightful finish.

THE window shade is often the most difficult feature of the decorative scheme of a room and to a large extent it is being done away with entirely and draw curtains used instead. In informal rooms and cottages it is still used but care must be exercised in the colors selected that they blend with the furnishings and that the light coming through them is not too strong. The shade chosen may be two-toned, one color that will look well from the outside, the other from the inside. Sometimes two shades are used to obtain pleasing color effects. Shades should be hung on the inside of the window casing as near to the glass as possible.

In kitchen, breakfast nook, bathroom and in small bedrooms shades may be made of unbleached muslin, glazed chintz or even of oilcloth, and are very gay. But they should not be used on windows fronting a street as the uniform appearance of the house from the outside will be destroyed.

Very attractive results may be secured by the use of Venetian blinds. They may be used in sun parlor, library or bedroom, in fact, in any room in the house. They may be left natural or painted to match the woodwork and are very effective. With them it is not necessary nor desirable to use glass curtains. Drapes may be used.

AS windows differ architecturally so they demand different treatment and present different problems. A few suggestions as to the treatment of some of these types might be of value.

Perhaps the most common type of window is the double sash. Curtains may be either hung straight from a rod at the top, or ruffled tiebacks used, or they may be hung in two tiers, one at each sash. This method is very practical as either section may be opened to admit light and the other left closed. Triple sash windows found in some homes may have three tiers.

Casement windows may have the curtains either shirred on to the window next the glass with a rod at both top and bottom or at top only. Or the curtains may be fastened on rings and drawn completely back when the windows are open. Open-in casements are most difficult of all windows to decorate successfully. If they are fitted with Parliament hinges so they do not turn back completely against the frame the problem is partly solved.

The arched top window may have a fitted frame on which the glass curtain is fastened, or from which curtains are hung by means of rings. With fan-shaped transoms the curtains may either hang loose as a valance or the edges neatly tacked under the frame. To draw the edges to the center and cover with a rosette is too conspicuous.

Glass curtains on French doors are shirred at top and usually at the bottom as well. For French doors between rooms the top lights may be exposed and the curtain rod put just below the top panes. The transom on French doors should have the same kind of curtain as the door and be hung on two rods. If overdraperies are used at French doors the rod should be mounted on the door frame and as far to the side as possible so the drapes may be drawn back out of the way of the door.

Glass curtains on both doors and

windows in the same room should be alike. It is not necessary that there be over-curtains at the door. Portieres matching the drapes in design, or of a harmonizing color add the finishing touch to open doorways. They should be hung by means of rings on an overhead track and drawn back. In archways they may be fitted to the arch and tied back.

Dormer windows look best when hung with simple sash curtains, divided in the center, either ruffled or hemmed.

The bay window offers a difficult problem. It may have a valance hung across the front of the alcove with long drapes on either side and glass curtains at each window. or the valance may follow the tops of the window. For a group of windows set close together it is best to treat them as a unit with drapes on each side and glass curtains between. If a valance is used it should be continuous. If not a rod or cornice should be used to tie the whole into one attractive effect.

Leaded glass windows do not need curtains, nor should a window with a magnificent view be covered with glass curtains. They may be left off entirely or drawn completely to the side so that the vista from the window will not be lost.

Our windows today are one of the most fascinating details of home decoration, and there are many new and delightful ways of treating them. There are so many beautiful fabrics on the market for curtains and drapes, so many kinds of rods and drapery hardware, that it is a joy to choose materials for window decoration. We are limited only by our ability to choose the right thing for the right place.

Next month: Furniture—Its Selection and Arrangement.

America Resplendent

By Ruth May Fox

There is a land of marvelous beauty
Where mountains and valleys God's goodness proclaim,
'Twixt two oceans it lies where the proud Eagle flies.
O there is the land of beauty
The land that I love
The land that is mine
Forever and ever resplendent to shine.

There is a land most gracious and mighty,
Whose arm is protection, whose sceptre is peace
On Columbia's breast in the golden-sheaved west.
O there is the land most mighty
The land that I love
The land that is mine
Forever and ever resplendent to shine.

There is a land made sacred and glor'ous
By the Pilgrim's far cry, the patriot's tomb
Where the stars and stripes wave o'er the free and the brave.
O there is the land most glorious
The land that I love
The land that is mine
Forever and ever resplendent to shine.

A Log Cabin Monument

By Rose Brown Hayes

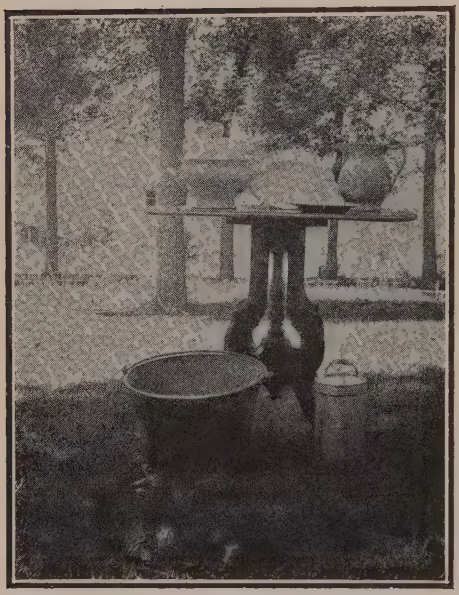
IN the City Park, Pleasant Grove, Utah, located on the state highway, stands the Memorial Log Cabin which was erected as a monument to the Pioneers and early settlers of Pleasant Grove and vicinity. This little cabin contains many rare and interesting relics left by early residents of the town who were prominent in the early activities of the church in Kirtland, Missouri, and Nauvoo, and in the settlement of Utah. Among these early settlers were many interesting and historic characters. There were four of the original pioneers of 1847, four members of the Mormon Battalion, eight members of the Nauvoo Legion, twenty handcart pioneers, and several families who were at the Haun's Mill Massacre.

THE LOG CABIN MONUMENT OF PLEASANT GROVE, UTAH

On February 7, 1929, the Daughters of the Pioneers of Pleasant Grove, Lindon, Manilla and Windsor wards met and decided that their memorial to the early settlers would be a pioneer home, equipped with furnishings used by them in the early days of Utah. It would also serve as a place to store their relics and as a meeting place for the Camps. Plans were immediately effected to raise the necessary means and to secure a location.

The funds were gathered by giving dances, socials, conducting food sales, and by house to house canvassing. Contributions were also made by the City Council, Lion's Club, the Pleasant Grove Bank and all the business houses; also by some of the former residents of Pleasant Grove.

The City Council granted a beautiful site in the City Park with a lease of the ground for 99 years. The breaking of the ground for the foundation occurred on the 17th of



Dishes and other cooking utensils used by soldiers in Johnston's Army.

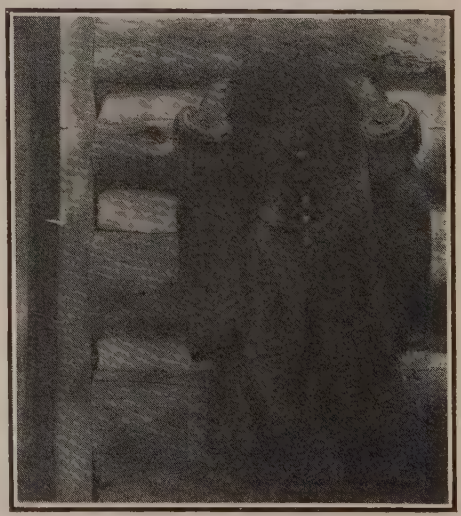
March, 1930, and the building was dedicated on September 13, 1931, Pleasant Grove's 81st birthday.

The contributions up to the time of dedication were: cash $618.20, material $44.00, and labor $225.00, total $887.20. The daughters of these four Camps with Mrs. Anna R. Holman, Mrs. Rose B. Hayes, Mrs. Mae C. Grua and Mrs. Millie R. Poulson in charge, organized and directed the work. Some humorous stories might be related of the experience of putting up a building in pioneer fashion, by donations of spare time, promiscuous day's labor and a multiplicity of workers.

The house a one room structure 20x32 feet, built of new logs from the nearby mountains, has a concrete floor and a slab ceiling covered with concrete for the roof. Some of the rocks placed in the chimney were once used in the old Fort wall of 1853, built when the citizens of Pleasant Grove moved into a Fort as a protection against the Indians.

Relics

THE walls are decorated with relics and also 126 photos of those hardy men and women who helped to found the settlement and those who later assisted in its development. The room contains in all 203 relics of pioneer days—each one bearing inscriptions listing the name of the owner and the donor, thus making interesting history. Mention might be made of some of these. There is a coat with epaulets worn by Lewis Robison, a member of the Nauvoo Legion; the sword of Hensen Walker, one of the body guard of the Prophet Joseph Smith; the sword of Samuel S. White of the Mormon Battalion; relics from the civil war, Johnston's army, Black Hawk, and the Spanish American War; a baby dress worn by Justice George Sutherland of the supreme court of the United States, given by his cousin, Mrs. Mary Maxfield; a



Nauvoo Legion Uniform

preserve jar over 200 years old from Norway and carried across the plains by the Andrew Thompson family; a churn used in the Haun's Mill colony by Mrs. Margaret Foutz and brought by her to Utah in September, 1847; an ox yoke and wagon wheel used in crossing the plains; corded bedstead, cradle, chairs, organ, spinning wheels, dishes, clothing; beautiful hand work by the pioneer women consisting of woven woolen bed spreads, layettes, and fine French embroidery done on linen and cotton cloth; books including scrap books with interesting clippings and uniforms of the first town brass band.

Among these unique relics are dishes and cooking utensils used by Johnston's army. These include a large earthen vegetable dish or tureen, cups, plates, a pewter pitcher, a huge brass kettle and an ice cream freezer, probably the first freezer used in Utah. These were presented by Miss Amy Rosza, daughter of Patience Rosza Archer who as a beautiful and charming young woman met and married Sergeant John Rosza of Johnston's Army while the soldiers were stationed at Camp Floyd. Sergeant Rosza, an educated Hungarian and fine character, joined the church and was faithful to the end. When the army left Utah Mrs. Rosza accompanied her husband to Washington, D. C. At the expiration of his enlistment the family, now consisting of the parents and three children, turned their faces toward Utah. Sergeant Rosza died on the way, however, and the widow returned without him to Pleasant Grove, where she lies buried. During the summer months the Daughters of the district hold their meetings in the Cabin which to them is a hallowed place, engendering feelings of reverence and appreciation.

Biographies

ONE of the chief activities of the Daughters of Utah Pioneer camps is to gather biographies of the Pioneers, thousands of whom gave their life's best efforts to this commonwealth and died comparatively unknown. In these life sketches, prepared by their descendants much faith promoting material is found. They are rich in historic matter, heroic achievement and interesting narratives of life, love, and romance. The joys and sorrows experienced by them reveals their deepest emotions, how they met and overcame difficulties, how their ties of friendship grew stronger and how their hardships and struggles were made lighter by their wonderful faith and vision.

The Pleasant Grove district camp historians have gathered over 200 of these biographies of pioneer men and women, copies of which are filed in the local Camp, in the County Chapter and in the State Capitol. They are type written on uniform paper and will be bound into books.

First Settlement

IN accordance with Brigham Young's policy of colonizing the valleys of Utah, a group of people drove their covered wagons into a beautiful little grove of cottonwood trees, on the banks of a mountain stream to make a permanent home. The day was September 13, 1850. The town site was the future Pleasant Grove. This group consisted of the following: Mr. and Mrs. Richard Clark, Mr. and Mrs. George S. Clark, Mr. and Mrs. Lewis Harvey, Mr. and Mrs. John G. Holman, Mr. and Mrs. Henry Jolley, Mr. and Mrs. Charles Price and child, Mrs. Harriet Marler, Mr. Ezekiel Holman and Mr. Wilson, teamsters.

The valley had already been used as a range for cattle since 1847 and on the 19th of July, 1850, two months previous to the town settlement, William H. Adams, John Mercer, and Philo T. Farnsworth came and staked off claims upon which they moved in October.

Other home seekers followed and by the end of the year there was a thriving little colony, comfortably situated in log houses, with George S. Clark as bishop.

When writing to Brigham Young, telling of their activities, Bishop Clark headed his letter "Pleasant Grove"—hence the name.

The Stevens home, the largest in the town, was the community center for all meetings and gatherings, and a day school whose pupils were mostly young married people. With the proverbial "Mormon industry" and with Mormon ideals and culture this little town was at once placed in line for progress.

The pioneers of Pleasant Grove like those of Utah generally were people from all walks of life, from every country where the restored gospel had been preached. There were professional people as well as tradesmen and pastoral folk. One characteristic of the people in early days was their wonderful community spirit, public service coming always before private interests. Service and endurance was stamped on every brow. Each home was a miniature factory, where the clothing was manufactured and made up, the food products harvested and prepared for use; and there was time for study and visiting.

Early Pleasant Grove was not without its culture and amusement. There was a martial band, dance orchestra, a literary society, a dramatic association, and the day and night schools. The outstanding activity of the town has ever been the fostering of education. School was held the first winter, and ever after. Today her boys and girls are teachers of note in the colleges and universities of Utah and other states.

Prominent Church People

IT is interesting to note that among the first settlers of Pleasant Grove were the following people connected with the Church from the beginning in Kirtland and Nauvoo. Hyrum Winters was a member of Zion's Camp who went on that memorable journey from Kirtland to Missouri and was the husband of Rebecca Winters who died and was buried on the plains near what is now Scotts Bluff, Nebraska, and whose grave has been marked by a monument erected by the Daughters of the American Revolution; Mary Ann Frost Pratt, wife of apostle Parley P. Pratt, and her sister Olive Frost who accompanied Apostle Pratt to England in 1840 at which time he established the Millennial Star, were the first Mormon women to go abroad into the British mission field; Jacob Foutz who was severely wounded at Haun's Mill Massacre, once Bishop of a ward in Nauvoo and chief mechanic in building the home of Heber C. Kimball in Nauvoo which is still standing; Bishop John Brown, John S. Gleason; John G. Holman and Henson Walker were members of Brigham Young's company of pioneers who arrived in Salt Lake valley on July 24, 1847; George S. Clark; Samuel S. White; Thorit Peck and Ephraim Pearson were members of the famous Mormon Battalion; George S. Clark and Mr. Oakley, another member of the Battalion, returning from California met Brigham Young's company of pioneers and entered the valley with them on July 24th; Lewis Robison who had charge of the ferry at Fort Bridger; Andrew Jenson, Assistant Church Historian. The first eight men mentioned were

also members of the Nauvoo Legion.

Pleasant Grove also had a goodly share, 20 of those courageous and unwavering pioneers, who not only walked the whole distance across the hot and dusty plains, but pushed hand carts containing their entire belongings and often their sick and feeble comrades. Hundreds of other good and faithful men and women, though not especially mentioned, made their homes here.

All honor to the faithful Daughters of the Pioneers who are keeping green the memories of the men and women who blazed the trails across the plains and established a commonwealth in the Western Desert!

Spinning Wheel and Cradle from the Log Cabin Monument of Pleasant Grove

A Pioneer Trousseau

By Elizabeth Cannon Porter

ROGER HUGHES drove up to his home,—a log house plastered with mud,—with a flourish.

"Gwen!" he called excitedly. His daughter, a slim, vivacious girl came to the door.

"See what I've got for you. Hastily alighting he pulled out a bolt of white sheeting from his wagon, followed by one of unbleached muslin, another of turkey red, a parcel of gray linsy-woolsy, some flannel and a roll of gay-colored calico.

His wife, who had now come out, exclaimed in wonder.

"Gee, Daddy, where did you get them?" queried his small son Harry.

"Traded the span of mules for them. That Jack and Jill were getting so ornery that I was afraid of them. Was glad to get rid of the critters. The goods is mostly for Gwen for that trousseau that she gave away on the plains. Remember I told her that the Lord would make it up to her?"

"Oh, Dad, what will I do with a trousseau when I haven't even a lover? Nevertheless she was touched and tears welled in her eyes.

"How about Charles Johnson? He seems to be hanging around here

a good deal." He spoke of a young Scandinavian who had helped them on the trip across the continent and who had still worked for them after their arrival in the Salt Lake Valley.

"Charles is a fine fellow. I like him but I don't love him," said Gwen slowly. Though no one mentioned him they all knew that she was thinking of Jim Murphy, the man who had gone away.

"How on earth did you come to get so much cloth?" asked Mrs. Hughes practically.

While the father ate his meager supper, for the people were on rations in the bleak year of 1849, he told dramatically the story. Freighters from the East, enroute to California, had heard of the discovery of gold on the coast, and anxious to be the first to arrive and reap the rich harvest, had unloaded their heavy vehicles, traded them for lighter and swifter equipages, and started on the mad rush westward.

After the man had finished his meal his daughter went back of his chair and put her soft arms around his neck.

"Thanks, father. The cloth is lovely. We'll make good use of it, won't we, mother? Whether I find a husband or not," she added mischievously.

WHEN the Hughes family, not long over from Wales, had left Missouri for Utah in the second year of the westward migration, they had brought with them two wagons and several yoke of oxen. The first wagon was literally a house on wheels (for this old country family was well fixed.) A wide projection supported its canvas cover. A frame was laid across the back part of the vehicle. This was corded as a bedstead and made sleep comfortable. Under the bed was the iron trunk with Gwen's linen to be used when she was a bride. There was a door on one side of the wagon cover and on the opposite side a window. The door which was between the wheels was reached by a step-ladder. The floor of this traveling house was carpeted. The furniture consisted of four chairs and a dresser adorned with looking-glass, candlestick and pin cushion.

The second wagon was heavily laden with carpenter tools (Roger had been a cabinet maker in his native Wales), a plow, musket, tub, bucket and culinary utensils. Some of the latter Mrs. Hughes thriftily traded off to the Indians for buffalo robes. Besides these there were the needful supplies,—seeds, flour, bacon. Drippings from the latter had been diverted to grease the axles.

Father Hughes drove one wagon, Jim Murphy, a young Irishman, the other, with his saddle horse bringing up the rear. Although not a Latter-day Saint he had joined the refugees in their trek westward. Gwen wondered whether he had joined the cavalcade on account of her or for the spirit of adventure. She suspected that it was both. A strong attachment had sprung up between them, but when she urged him to join the church he said, "Not till I learn more about it, colleen." A poor 'Mormon' I'd be."

Nevertheless he lent his deep rich voice to the singing of hymns around the campfire at night when they were safe within the circle of the wagons.

He helped manfully in ferrying the wagons over flooded streams, shot buffalo for meat and helped fight the flames when the Indians set fire to the prairie. He also kept watch at night when squaws pilfered stew kettles from the pioneer stores.

One night Jim drew Gwen into the shadows far from the light of

the campfire. He put his arms around her.

"Do you think that you could learn to love me?" he asked.

"I love you now," she replied.

"Enough to marry me?"

"Yes, if you join the Church. My people have sacrificed everything for their religion and I shall always believe in it."

In the long, lingering kiss that he planted on her lips she read his acquiescence.

That night a great happiness filled her and she lay long awake looking up at the stars.

THE next morning he was gone. At first she could not believe it. But his horse, saddle, pack,—everything, had disappeared. Several of the other young men of the camp had deserted with him.

The time was approaching for the cavalcade to start.

"Who will drive the second wagon?" asked her father in consternation.

"I will," replied Gwen.

"You!"

"Yes. I'll take the deserter's place." She curled her lip.

But her Welsh compatriots did not know how to put the heavy yokes on the dumb oxen. Then young Johnson came and harnessed them and gave her an admiring glance.

Gwen, who had never driven an ox in her life, placed herself doggedly by the side of the leading yoke of oxen. She wore a capacious sunbonnet and carried a parasol in one hand and an ox whip in the other.

Soon it began to rain. As the parasol was entirely inadequate, Gwen, in disgust, threw it in the wagon. Then her sunbonnet got wet and caved in. It obscured her sight and she took that off. By night she was draggled, muddy, and forlorn.

That night a woman was confined and Gwen, with Celtish impetuosity dragged out her iron box and supplied fresh linen for mother and babe from her stores.

After that the Welsh girl took a savage delight in distributing her trousseau among the camp. Some of her lace adorned the body of a year and a half old girl who died. It seemed to comfort the mother's heart to see her child beautifully arrayed. Afterwards she was buried on the prairie and the grave heaped with rocks so the wolves could not dig up the corpse. A sheet formed the shroud of an aged man. A fire was built over his grave and the wagons were driven through the ashes so Indians would not know that a death had occurred in the band. Bandages were available from Gwen's store and 'ere the hundred-day journey was completed her cloth was used to wrap the bloody feet of the marchers who had worn out all their shoes en route.

When her father remonstrated with her she replied stolidly: "I shall never marry and I do not want the linen."

Many were the conjectures as to what had become of the young men and some scouting parties were sent out to look for them, in case they had gone after game and been overtaken by Indians. But the general consensus of opinion was that they had turned back.

Hurt pride was added to the heartache of lost love. Jim had not thought enough of her to stick! Every day Gwen scanned the horizon for horsemen and paid little heed to young Johnson who drove by her side, for while they were in the Indian country the covered wagons rode two abreast.

SO tonight here in the valley by the light of a witch lamp (a button wrapped in a rag, burning in a dish of grease),—the two women examined the cloth that so miraculously replaced the lost trousseau. They tore off sheets, measured pillowslips, felt the quality of the flannel.

A knock came at the door. Gwen's young brother answered it.

"It's Jim," he announced.

"Jim!" The girl turned white.

"Yes, Jim Murphy."

A tall figure strode into the room. Gwen was in his arms, her head against his breast, her breath coming in little gasps.

"Oh, Jim, you've come back." She patted his bronzed cheek.

He held her at arms length and looked at her.

"Why, you're prettier than ever!" Her face had flushed to the pink of peach blossoms.

"Where you been, son?" asked Father Hughes.

"California. One of the fellows got a secret tip of the gold find in the streams. We daren't divulge it. What did you think of me sneaking off like that, Gwen?"

"I always felt that you loved me," she replied bravely.

"You bet I did, and it was to get wealth for you that I went. Had good luck, too." He flung a heavy leather bag upon the table.

While the others gathered around and examined the heavy yellow nuggets, Jim told Gwen his story.

"One day when I was sitting under a hot sun panning the gold—doing pretty well, too,—it suddenly occurred to me that it was just a pile of rocks."

"What if Gwen is sick? What if she is dead. Perhaps some other fellow has married her! What good will this do me?"

"The thought gave me such a turn that I gathered up what I had, made preparations to leave, and started for Salt Lake the next morning."

"You're still mine?" He asked suddenly.

"Of course. See all this cloth we can make the wedding things out of."

"Make nothing. We'll get married first. You can send to New York for your things, if you like. We've plenty of money."

"What about becoming a Latter-day Saint?" she asked.

"I'll be baptized as soon as they'll let me. In the evenings out there I read the Book of Mormon through," he said fervently.

Pioneer Ladies

By Claire S. Boyer

Ladies linked with a pictured past,
In your silver hair we see disappointment, suffering,
grief and long anxiety.
In your eyes we read again, hope and courage—
Sparkly beams of the faith your heart created
When you planned your fairest dreams.
You are hallowed with the glory
And the strength of vibrant years,
And we joyously salute you,
Valiant, noble pioneers.

Alice Fielding Butterworth

A Pioneer Business Woman

By Annie Wells Cannon

"She looketh well to the ways of her household and eateth not the bread of idleness."

THE above proverb is most applicable to the subject of this sketch, for she spent her days in useful and diligent pursuits.

Unlike many women of her generation she had the happy faculty of combining successfully a business career with the art of homemaking.

Alice Fielding Butterworth was born December 10, 1840 in the town of Oldham, Lancashire, England. Her parents, James Fielding and Anne Henthorn Fielding were among the early converts to the Mormon faith in England.

One of Alice's first recollections was the sorrow the Saints felt when the word reached them in England of the cruel death of the Prophet Joseph Smith. She was crying about it in the street, when a stranger passing by stopped and said, "Why are you crying little girl? and she answered, "Because they have killed that good man in America." She was then just four years old.

Her parents dealt in merchandise and sold coal and other supplies, and this little girl used to deliver these products, going along the way with the bags loaded on the back of a donkey. Sometimes the load would fall off, then little Alice would wait by the roadside for some kind soul to come along and offer help. She never felt to give up or turn back. This trait so early manifested was characteristic of her through life. As a child she also worked in a velvet factory so her schooling was mostly in life's hard road of work and experience.

JAMES FIELDING emigrated to America with his family in 1854. They were seven weeks on the Atlantic in a sailing vessel, arriving in the Salt Lake valley 3 months later, October 24, 1854. They crossed the plains in William Empey's company and Alice, now a girl of 14, walked all the way.

In the same company was her sister Betty and husband Edmund Butterworth and their little son John.

Her sister gave birth to a second baby on the way and she and the little one died and were buried in an unmarked grave on the wayside.

This was a sorrow hard for the family to endure, especially so under the conditions of hardship. Sustained only by their unfaltering faith they traveled on towards the Zion they expected to find.

AFTER reaching the valley the struggle to make a home and livelihood continued under many adverse circumstances for a long time. The humble fare consisted of pigweeds and Indian potatoes. During this period Alice made every effort to help her family at any task she could find to do. She wore the simplest clothing, her best dress, a calico print, while other times she wore denim, but she was always scrupulously clean and neat. She earned 75 cents a week when calico was 75 cents a yard; sugar a dollar

ALICE FIELDING BUTTERWORTH

a pound, and flour a luxury hard to obtain at any price.

JANUARY 3rd, 1857, Alice was married to Edmund Butterworth and took to her care the little motherless boy of her dead sister Betty.

Their first home a one room house with a floor of broad boards laid about an inch and a half apart, and furniture of the simplest kind consisting mostly of packing boxes, one of which served for a wardrobe and table combined; one tin pan always shining like silver served many uses. She was thrifty, economical and industrious in the extreme, she made all her own candles and soap; did her own sewing, laundry, and cleaning and was proud of her shining kitchenware which shone with the luster of her silver of later years. Her table had its center piece of flowers and was as dainty as she could make it at all times.

IN this humble home Alice started a store and thus began a business career which culminated finally in her being known far and wide as one of the cleverest and shrewdest business women in the west. She was a very excellent cook and supplied her store with her own fresh baked bread for which she made her own yeast. This bread was in such demand that it became quite a lucrative part of the business, so she taught her oldest daughter, Sarah, this fine art and while the mother tended the business of the little store, the daughter brewed the yeast

and baked the famous "Butterworth Bread."

THE business grew and became so prosperous that a new store was built on an advantageous corner some distance from the home. Mrs. Butterworth with her store well established made other investments. She was among the early subscribers to Z. C. M. I. stock: A very interesting story is connected with this purchase. She had always taken care of her profits at home, not providing a safe or depositing in any bank or other security place so when she was asked to subscribe to this stock, she went over to her home, secured five hundred dollars from a tin can and made her first investment in this prosperous institution. She later increased her stock very materially from which she received yearly dividends with much satisfaction. In the same way she saved the money for her first piano which she purchased as soon as her daughter Sarah was old enough to take lessons.

She also increased her real estate holdings and built a number of houses to rent in a place named Butterworth Court.

MRS. BUTTERWORTH had very decided opinions, both religious and civic, mingled largely with sentiment.

When it looked as though the "Old Fort" square in the 6th Ward was about to become the site of a railroad station, and pass from city ownership to the Salt Lake & Los Angeles Railroad Company, she made several visits to the City Council to protest. She invited the citizens of the west side to hold indignation meetings and prepare petitions of protest. Her efforts, combined with others finally triumphed, and now this spot where stood the first rude homes of the Pioneers, where the first school was taught, has become a beauty spot with its lawns and flower beds, its welcome shade, its playgrounds and tennis courts known as Pioneer Park.

AS her wealth increased she was not unmindful of her obligations as a good citizen and a Latter-day Saint. She furnished a room in the Groves L. D. S. Hospital when that institution was established. She donated liberally to the Temple and was an honest tithepayer and conscientious contributor to her ward and the Relief Society.

Though much engaged in her various business affairs she found time to work in the Relief Society and was a member of the presidency in the capacity of both second and first counselor for many years.

She was proud to bear testimony to the truth of the Gospel, especially when meeting strangers who sometimes looked with disfavor on her people, and she spent much time explaining the principles of the Gospel and describing the early struggles of the pioneers with which she was only too familiar. She very much enjoyed conversational contests, calling forth her wit and quick response and was not averse to an occasional political argument for she was an earnest supporter of the people's party in old Territorial days, later after statehood, becoming an ardent Democrat.

IN 1893 Mrs. Butterworth was a member of President Wilford Woodruff's party which accompanied the Tabernacle Choir to the World's Fair in Chicago. A trip she very much enjoyed and loved to talk about in later years.

Notwithstanding these many public duties Mrs. Butterworth was not neglectful of the comforts of home

life, and as her means allowed, provided the home with modern conveniences and rich and comfortable furnishings.

She possessed a pleasing personality, frank, good natured, and kindly and naturally made many friends.

FROM the above writing, one might think she accomplished all these things alone, but such is not the case. Hers was the aggressive, business disposition to put over big things, but her dear husband, Edmund Butterworth and her dutiful children upheld and helped her in all her undertakings.

Edmund Butterworth was a most worthy man, an Elder in the Church, whom she dearly loved and counseled with in all things, but in his more retiring nature, his part while equally important was less conspicuous.

The home life in which father, mother, and children all shared was pleasant. There were born to this worthy couple 18 living children, but only four grew to maturity.

EDMUND BUTTERWORTH was a member of the state militia known in early days as the Nauvoo Legion and was engaged in the winter of 1857 in the Echo Canyon War, the campaign which prevented Johnston's Army from entering the valley until negotiations for peace could be made with the government. He engaged in the making of adobies for the pioneer homes and most of the adobies used in the walls of the old Salt Lake Theatre were from his yard. An interesting story is connected with his building activities. One day in company with Jimmie Watson, an uncle of Bishop James Watson of the 6th Ward, they were building a road up City Creek Canyon. When Mr. Butterworth moved one of the large stones, two great boulders became loosened and started to roll down the mountain side. He barely escaped from its path with his life, and the huge rock finally landed in the center of the creek thus forming that picturesque feature of City Creek Canyon, known as Natural Bridge.

Edmund Butterworth died August 10, 1904.

IN her widowhood Mrs. Butterworth gave more time to Church duties and social association, having passed some of the burdens of her extensive business affairs to her children. She died August 25, 1916. This worthy couple left 5 children, the oldest son John, whose mother died on the plains, and Sarah, wife of Ranch Kimball, Margaret, wife of Ernest Wright, Robert F. Butterworth and Edwin F. Butterworth, 15 grandchildren, 28 great grandchildren, 3 great great grandchildren.

A Land of Promise

By Cora Carver Ritchie

MUD, mud, rain, rain! The horses' backs dripped, the wagon tongue and wheels were twice their thickness with mud. One wheel was pulled out of the mud to the hub and another one sunk in. Would he ever reach home? It seemed a long day since John left home that morning. It had looked like rain then but he had only four miles to go and he must get that cellar done. So he had been digging all day and now he must try to get back to Mary be-

fore night. He coaxed his faithful horses on. They jolted over a trackless plain and soon came to a rough log cabin. A dim light shone through the cracks in the walls. The only window was on the opposite side of the house. John was glad to see the smoke coming from the chimney.

He whistled; then listened. No answer came, so he opened the door softly and called tenderly, "Mary Ann, Mary Ann." A sob came from the bed. "Are you all right, Mary?"

"No, John; go as fast as you can for Mrs. Weaver."

MRS. WEAVER and John were soon giving all the aid they could to the woman on the way to meet death and life. It was well they had a warm fire and boiling water, the only antiseptic in that leaky, windswept log room. Quilts were hung on the walls around the woman to keep out the cold, damp wind. Pans were placed where they could catch the rain water as it leaked through the muddy roof. Two candles shed the only light.

As the woman went farther into the valley of the shadow of death, the man and the neighbor worked faster and prayed harder. Hour after hour the woman fought on and on. If things were wrong no one knew it; if all was well, thanks be to the Father, for he was the only physician present.

The man felt he could not endure this much longer. Was there nothing else to do? Did God want him to bring this lovely woman out on these plains to suffer, so far from all earthly help? Who was he to ask this sacrifice of her? He paced the floor in pain and anguish, the more terrible because he was so helpless. After ages, it seemed to him, a faint cry told of a new life that had come to them.

Later, as Mary opened her eyes, she smiled and her lips formed the words, "How good God is." John bowed his head, kissing Mary's hand; his tears trickled unheeded down her callous fingers. Outside the rain seemed to beat more softly on mud and logs. The wind seemed to cry with less vengeance. Again woman's trust in God had conquered pain and death.

AS the days passed and the night of horror gradually faded into memory, the courage that brought this man and woman out to this desert land was born anew. Fresh hope came each day, for they were planning to go to their new home, the home that was to be the journey's end.

"Are you sure, Mary, you want to go on? It is not too late to go back if you think it is to be too much for you," said John. He realized what a trial this pioneering was for his frail, beautiful wife.

"No, no, John. I do not want to go back. We will go West. Do you think I have forgotten the promises we have received? We shall have a home for our children in this land of promise." She held her head high and looked bravely into the future.

At last all their earthly possessions were loaded into the wagon and hauled to the new home. They were to reach their goal at last. The day was clear and cold. Her new home—a dugout, nothing but a hole in the ground with rough boards overhead. Cold, damp floors, no fire, no stove, no furniture, no light, no beds. Tin dishes, bundles of clothes. No friends, no one to welcome them. Could she go on? What about the baby? Could he live here?

She must fight back the tears. John must not know how she revolted. Yes, she must go on. Was not this the end of the journey over boundless sea and endless desert? She would go on; they would find a better way.

John went over to the neighbor's to borrow some fire. He had carried a supply of sage from below the hill, and found spring water. Soon the crude fireplace was aglow.

After a supper of milk and potatoes, husband and wife were ready to thank God for his protecting care. For had he not led them to this far West where they could worship God as they chose? And had he not kept them from sickness and persecution and the ever present Indian? Surely a better future was near.

THE next spring, logs were hauled from the canyon and a new log cabin was reared with a real fireplace, solid homemade tables, chairs, stools, chests, benches, and even beds were built. Spring was near! Soon they could plant a garden and have real food once more.

One day while Mary was unpacking old clothes, she found some squash seed. What a garden they would have with wheat, corn, and potatoes! They had even planned to send to Salt Lake City and get some apple trees to set out.

In the spring of 1869 they planted their first fruit trees. The large ditch was nearly finished. They carried water from the streams to water the trees and squash. The wheat came up with a promise of a wonderful crop. Thirty-five bushels had been saved over for the next year. That precaution would not be necessary now, with water in the ditch and the wheat fields so green. With 1870 came the grasshoppers to Mary's garden and John's farm. They came in hordes, so thick at times the sun was hidden as by a cloud. John and all the children and neighbors spent many weary hours trying to drive the grasshoppers off their crops. They fought them with sage brush, old sacks, willows and fire, but all to no avail. The ground was covered with grasshopper eggs, and as the summer wore on the pests seemed to be worse than ever. Mary tried to save some of her pretty clothes which she had carried from her home in England, but one day she discovered that the grasshoppers had been eating them. This was the final blow. The children were crying with the grasshopper bites. There were only a few leaves on the shade trees, and it looked like the young trees were ruined. This must be the end.

John came in as Mary was trying to hide her dresses. She wiped the tears from her eyes and tried to smile. John sought to comfort her. "That is too bad; not even a dress left for you. Why didn't they eat my homespun jeans? What a shame to take your only decent dress! Mary, do you want to go back home for a trip? It will help your cold and may cure you." Her cold had clung to her for two years now, and her health worried the husband.

"No, no, John. I came here of my own free will. These children will some day thank me for all I am doing now. I can't help being angry at the hoppers eating up our apple trees and garden and now my dresses, but I'd rather stay here with you through all this, than go back to all the wealth in England."

So they watched the pests eat up their sweet apple trees, the apples she loved so much. They saw the wheat mowed down in the fields. They could not save the feed for their cattle and before the summer was over they saw their favorite

cows and horses die in the pastures. The Indians ate the dead cattle to keep themselves alive.

What was to be the end? Surely Mary had better go back, John thought. She was only a frail woman. Child-bearing, cold winters and hot summers had at last left their indelible imprint on her. She was now a consumptive beyond human help. She coughed day and night. She could not rest now seeing the grasshoppers eat up everything. But her spirit never said, "Turn back." John pleaded with Mary once more to go back East for her health where she could get better doctors. The neighbors would lend her the money.

MARY looked out of the cabin window at the barren fields where countless grasshoppers were not leaving one green blade. Mary shook her head slowly; a new light came in her eyes. No she would still stay. God would not let her sacrifices be in vain. He would come to their aid as he had done so many times before. God was still in his heaven and would not forget them. Starvation might be at their doors but God could find a way.

Suddenly they heard a roaring, rumbling noise coming from just below the hill. "Oh, John, go see what it is," cried Mary. The children were frightened and tried to hide behind their mother. What a sight met John's eyes! Great white birds coming right towards them—flocks and flocks of them. What a calling of bird to bird! What flapping of wings! How quickly they flew to the fields! What were they for? Fear gripped John's heart. What else was in store for them? It did not take many minutes to see the gulls were after the grasshoppers. John's farm was only fifteen miles from the Great Salt Lake. All day long John and Mary watched these strange birds fill up on grasshoppers and then fly in the direction of the lake. Then back again for more pests. Mary, watching the gulls, spoke softly. "Surely, John, God is always good. What a miracle! Do you not see we are saved by these beautiful birds? This is surely to be our home. God has sent the gulls to save this land for our children."

John was still the doubting Thomas and must see for himself if this queer prank of the birds was really true. He decided to go to the little mountain to get a load of sage, as it was near the lake. The shores of the lake were lined with gulls, disgorging the grasshoppers into the salty water. Then back they flew toward the settlement where the land had been cultivated and the grasshoppers were the thickest. The grasshoppers were washed upon the lake shore in piles as high as John's waist. But the gulls wouldn't even look at them, and no wonder—the stench was terrible.

When John told of his discovery at the lake, the wonder soon spread. Many trips were made to the lake the next day. Surely this was a miracle! Dead pests piled on the shores of the lake four and five feet high for miles and miles! The birds worked diligently; the grasshoppers were fast being exterminated. Mary realized with thanksgiving in her heart that God had sent the gulls just in time. Her husband and children and neighbors could not have lived much longer. They had already shared with each other and the Indians until there was nothing left to divide. But now she had lived to see their home saved for her children. She had seen a mighty miracle.

Even as the Arabs

By Lorene Pearson

Why not make it a camping trip in preference to staying at home this lean year?

WITH cut budgets, or practically no budgets at all the very idea of planning a trip seems to bring on consternation. Travel seems to be one of the luxuries that can be gone without. But since this is essentially an age of going back and re-discovering, a very interesting fact has been brought to light. First, that camping can be enjoyed, even after the subject or subjects have been accustomed to luxurious resorts. It is a different type of enjoyment to be sure, but a re-discovery that will amaze the most *blase*. Second, that camping can be done for about the cost of remaining at home and mooning over the depression. Why not be pioneers again in the great out-of-doors? Sleep under the stars, cook over an open fire and conquer anew the pleasures that are ours for the taking.

Every frontiersman, of course, gathered all the information possible about his trip. During the winter months he sat by his fire making plans, looking at maps and dreaming of summer months. The vacationer may take a hint from him. And he will find that once organized and understood, the camping trip is superior to others, particularly for vacations spent in National Forests and Parks, or, if he happens to have a flair for desert camping, he can spend a night or two on a picturesque, desolate, brilliantly starlit sand dune where no hotel would think of alighting.

THERE are several essentials that make for a good camping trip. The prospective camper should first of all have a definite knowledge of the country into which he is going. Secondly, he should know the capacity of his car for the carrying of

The camper pitches his tent where his whim takes him by lovely lake, by crystal stream, or by lonely sanddunes of the desert.

passengers and sufficient equipment for comfortable camping. Thirdly, everyone should know what can be expected in the way of enjoyment on a camping trip and then set about enjoying themselves. Last, but not unimportant therefore, the good camper should distrust the promiscuous information offered so freely by other tourists as to the desirability of this Park and that road. The chances are his experiences, standards and tastes are very unlike those of the listener.

As to planning the trip and learning the country, these come first in the winter or spring months. The intelligent use of maps and books will help here. With the family gathered around a map it should not take long to have a list of travel possibilities that will take years to carry out. Here is the first caution—try not to plan all the suggestions for one trip, spread them out over a period of years. Travel, particularly that by camping, is more enjoyable when a little country is learned well, rather than a large country just passed over. The following winter must be taken into account, when there will either be the memory of a country well explored, or just a vague impression of a great number of places. Decide the number of days you will have to spend, then allow a reasonable amount of mileage per day for not more than three-fourths of the days. It is possible to cut down somewhat on the number of days to be spent in camp, but these are advisable if you are to rest up, do the laundry, read a little, hike or take some nature study notes, or do any of the number of things that the hasty traveler overlooks altogether.

Now that the route has been planned find out what type of country you may expect—desert, National Forest, or a country where commercial camps must be depended upon. These facts may often be ascertained from maps, or from bulletins and books that your librarian will be glad to show you. Figure out just about where you will spend each night. The essentials of a camp are good water and wood (if you do not carry a gasoline stove). These two things will very likely be found in abundance in the forests and parks. In the desert you can usually find something to burn in the form of greasewood, sagebrush or other woody desert plants, but water is a precarious matter. It is possible to make a so-called "dry" camp and enjoy it, using a three gallon water can of the necessary liquid. But for the most part, it is well to plan a good camp for the night. Know, then, where streams are to be found along your route.

NOW that the trip is planned, the next thing is to check over your equipment. Two people with a coupe can easily carry all the luggage necessary for a camping trip inside the car and this is an ideal arrangement since the hazard of dust and rain do not have to be taken into consideration as when equipment is tied on the outside. If three people go in the coupe the tent, (which is better than the bedroll for obvious reasons) can be tied on the outside and if necessary, old suitcases. With a sedan or coach, two or three people can travel as easily as with a coupe, using the back seat for storage, but if more than three go along, it is almost necessary to comfort and enjoyment to take a trailer. It is a mistake to take five or six people and then try to crowd the camping equipment in around them and all over the outside of the car. Nothing but disenchantment can come of such an arrangement.

The camping equipment for two people is approximately the same as for more people with the exception that more of each article is required in the latter case. First of all no more should be taken than can be packed away conveniently in an hour or less if possible. For two people a folding springs, or two air mattresses should come first. Sleeping comfortably is an essential. The bed roll should consist of wool blankets sufficient for cold mountain nights and either sheets or a cotton blanket that can be washed and small pillows. One large pillow divided and made into two is ideal. The roll is better rolled up in canvas which keeps out dust and which may be put on the ground without soiling the blankets. A small wooden box is about the most convenient container for the food, which you buy on the road as you go. The amount of food and the kind will vary, so that the arrangement won't remain the same. It is well to carry with you from the start the staples, such as salt, flour, lard, a can or two of beans and soup for emergency and sugar, coffee and tea. Butter is best kept in a glass jar so that if it melts it will not get on other things. Bacon also is best kept in a jar. The dishes, a set that will go inside a kettle or bucket, are very satisfactory. A frying pan should complete the table equipment. Two suitcases should be enough. In one may be carried the clothing necessary to dress up when in town, or in a Park hotel for dinner and dancing. Also in this case should be extra room for clean camp shirts, underwear, socks and towels. In the other case are the things being used every day, such as pajamas, towels, toilet equipment, etc. This case is the only one, then, that needs to be opened every night, a good time saver, because packing suitcases is a task. It is convenient to take along an inexpensive little gasoline stove for cooking. This does away with blackened dishes that are hard to handle. The romance of the campfire need not be dispensed with; it can be kept burning nearby. A word here about keeping this little stove filled with gasoline. Some tourists will carry the tank of their stove down to the gasoline pump to be filled, which it needs about every other night. It is more convenient to take along a rubber tube several feet long, with a glass pipe on one end. There are now on the market little pumps that start the gasoline siphoning from the tank of your car into the stove, but these are not necessary. The rubber end of the tube can be put in the gas tank of the car and by sucking on the other end the gasoline can be brought up to the glass. You can watch for the rise of the liquid so that you need not get it in your mouth. However, a little gasoline will not hurt you beyond a little disagreeableness of taste unless it is ethyl. The glass end can then be inserted in the opening of the stove's tank and the gasoline will siphon in. A tent should be taken. For two people with air mattresses, the teepee type is excellent. With springs the wall tent or umbrella type are excellent. In most Parks, now, table and chairs are available, but if it is desired a small folding table and chairs that fit inside may be part of the camp equipment. Depending on the trip a brief case of books, a portable typewriter, cameras and gasoline lantern may be tucked in. A good set of tires all around and at least a fairly good spare and you should be ready for the time of your life. These camping articles may be purchased for less than one hundred dollars and they last for years with care. One

The open fire is the hearth stone of the camper. Here he comes for comfort after the explorations of the day.

camping trip will surely mean another.

THE organization and management of the trip are no less important than the planning and equipment. Distribution of camp duties comes first. If there are five in the party and only one member to pack, cook, etc., the caravan cannot help being slow to start in the morning and late at getting into camp. Cheerfulness and good will lead to enjoyment and these come most easily when each person has a duty to perform. One person may have charge of the dishes. He or she should know how many plates, knives, forks and spoons there are so that he may count them as they are packed, thus avoiding delay in repacking if another dish is found. Thus each member should have a specific duty. Bodily functions must be kept in good condition if everyone is to remain happy. The fewest departures from the habits you are accustomed to is the best way to accomplish this. Making an early camp so that supper may be on time is not as inconsequential as it may seem. If it is a gloomy day stop at noon and cook a good hot lunch. If it seems you will not be able to make the camp you planned until late in the evening it is wise either to stop and eat on time and then go on, or to make camp at some closer point. Needless to say, early rising and early starting is also important.

NOW, you may ask, what are the especial enjoyments of a camping trip? First of all, there is joy in performing the very duties of the camp—the smell of the wood fire burning, which you have built and kindled, the smell of bacon frying which has a special odor when mixed with the scent of pine and there is the special joy of rolling out the nice clean bed when you are so tired that the hard ground would even feel heavenly. But besides these everyday occurrences there are always conditions that can be capitalized as they arise. If the camp chances to be near a good trout stream or a good lake do some fishing. Even if you are an indifferent angler fishing has many compensations in exercise and the discovery of lovely spots. There are always pictures to be taken, botany

specimens to be gathered or sketching to be done. The point is to do something, to make the most of whatever is at hand. If it is a rainy day and you do not enjoy hiking in the rain, get out your book, get into the car, roll up the windows and read. Or maybe get that delicious feast ready for those who will be returning hungry.

By all means take a camping trip if the amount of money to be spent is limited. There is little or no charge for camps on a trip that will include National Forests, Parks, or deserts of the West. Gasoline and Park entrance fees, which are small, will constitute the chief cost of the trip. Food has to be eaten at home. This summer why not fold your tent "like the Arabs and silently steal away."

Gypsy Blood

By Elzada C. Brinkerhoff

I want—
To hear the lilting breeze,
That roving vagabond,
Go whisp'ring through the trees;
To hear him set a-quiver
The loving, list'ning leaves.

I long—
To get away; to go
And wander through the hills;
To travel long and slow;
To journey forth as free
As summer breezes blow.

I know—
That I shall never heed
The aching gypsy urge
Within, my heart may bleed;
But duty calls and I
Must stay where there is need.

Pluck

I've paid close heed to the ways of men,
I've observed what the world calls luck—
I have silently marveled now and then
At the potent power of pluck.
And this is a bit of truth I hail,
A sentence that's worth one's heed,
"The man who's always afraid he'll fail
Doesn't stand much show to succeed."

—*Selected.*

Happenings

By Annie Wells Cannon

JULY—month of color and rejoicing when the fullness of bloom mingles its gorgeous colors with the emblems of the nation.

MRS. SUSA YOUNG GATES, brilliant daughter of Brigham Young, the pioneer, who recently died was generally recognized as one of the leading genealogists of America. She was also a well-known writer of history and fiction.

THE British sovereigns held five courts this spring. Forty American women were presented, the two daughters of Ambassador Bingham among them.

RUTH BRYAN OWEN'S reception by King Christian and his court at Copenhagen was colorful and marked by dignified ceremonies. After presenting her credentials, Mrs. Owen was received in special audience by the Queen.

MRS. LUCILLE F. McMILLEN of Tennessee has been appointed civil service commissioner.

MRS. D. B. DYER is mayor of Grover, Colo. This town has had a woman mayor and women members of the town board for the past two years and likes the woman rule.

HELEN WILLS MOODY, America's tennis queen has a close rival in Helen Jacobs, another American star who has been a winner at the French singles. She as well as Mrs. Moody will play in the British championships.

BABE DIDRIKSON, the Texas athlete, is out for more laurels, this time in the golf championship.

LADY CYNTHIA MOSLEY died recently. She was the beautiful and wealthy wife of the English Fascist chief, Sir Oswald Mosley and was a forceful political colleague of her husband.

JUANA DE IBARBOUSON, poetess of Montevideo has been given a seat in the new national assembly of Uruguay. Her poems mark a new note in South American verse.

ELIZABETH CAMBRIDGE'S novel, "Hostages to Fortune," was the June choice for the English Book Society.

GLADYS HASTY CARROLL in her new novel "As the Earth Turns," gives an intimate glimpse of New England farm life. The story was the book of the month for May.

ALICE LEON MOATS has published a book entitled, "No Nice Girl Swears," which contains other do's and dont's well worth bringing to the attention of the young daughter.

HONORABLE DOROTHY BRETTS' story of her years in America called "Lawrence and Brett: A Friendship" is as charming as her popular novels.

MARY BARTELIN, only woman judge in Chicago's juvenile court, served 12 years. For her excellent service over 2,000 people, high in judicial and political circles paid tribute to her on her retirement.

MRS. FLORENCE FARNSWORTH RICHARDS, the beautiful and accomplished wife of Dr. Gill Richards, whose tragic death is so deeply mourned, was the first woman to receive a master's degree from the University of Utah.

Leadership

By Elise B. Alder

THE responsibility of being a leader is so great and the opportunities for helpfulness to our fellow men, and developments for ourselves so many that the task of leadership is one that is worthy of the finest and best women. So great is the undertaking that many of us shrink from it fearing we can not measure up to the requirements. But in our Church we are often called by inspiration and a true Latter-day Saint with a strong testimony, (although she realizes she does not possess all the qualifications) will not waver, as she knows if she is humble and steadfast in her purpose, is conscientious in the discharge of her work and will study out her duty and prepare her mind, seeking in true humility the blessings and guidance of her Heavenly Father she will succeed.

Alice Ames Winter says, "Leadership may be developed like any other spiritual or intellectual faculty. It begins with seeing that some great thing needs doing, and throwing oneself fervidly into the doing of it, with forgetfulness of self. She must believe in herself and believe in other people and believe in the thing for which she is working and believe in them so hard that she does not question or hesitate. She must be lavish with the best that is in her." As attributes for leadership she gives:

Spiritual:

1. Ambition for accomplishment rather than position.
2. Courage.
3. Genuineness.
4. Real love for human beings.
5. Personal magnetism.
6. Clear thinking.

Executive:

1. Power to get people to work together harmoniously.
2. Knowledge of organization methods.
3. Fair play.
4. Understanding of community needs.
5. Ability to convince others.

The power of example is very useful in establishing loyalty. The most important for her to give is one of earnestness of purpose and interest in the work.

To this end she may do much by the power of her own example in cheerfully carrying out the instructions from higher authority. She should accept the full responsibility of her superior officers and take her co-workers loyally and unquestioningly through the work. Any questioning before her workers of the wisdom of instructions given her from the General Board would injure the fine spirit of loyalty and cooperation that makes for successful auxiliary work. The nature of her work will determine the amount of dignity which must go with the office but in every case there is a certain dignity which all must find in their leaders to which they will instinctively give their respect. To attain the confidence and respect of her sisters she must acquire understanding and knowledge, therefore, she should never appear before her sisters unprepared. She should plan her work and then work her plan.

In other words she must work out clearly in her own mind and life the fundamental things that have to be learned. She will probably make a few interesting discoveries as to her own nature, before she learns to

practice what she preaches and become what she wants her sisters to become. She must know herself that it is the mark of a small self-centered nature to be exclusive. One who is able to include many people in her interests possesses nobility of character and shows a measure of sympathetic understanding such as only a great nature can express.

Tact (the ability to deal with others without offending) is one of the greatest aids that a leader can acquire if based upon correct sympathy and understanding. She should avoid cliques or sets, if she does not the unity will be destroyed and where there is no unity the strength that is so necessary for good work will be gone.

This lesson was taught me in my youth by my father. When I was eleven years old my father took his family to the country for the summer season, and while there was called to be Counselor to the Bishop of the Ward. Later he was called to be Bishop of a newly made Ward, purchased a home and immediately set about beautifying the surroundings. He planted trees and a large lawn in front of the home and while doing so he said to my sister and me, "When the lawn comes up you may have a 'lawn party.' My sister and I began planning from that time and when the lawn was ready we went forward with our plans, made out our list of guests, etc., and father asked what they were and when we told him and handed him the list of names of those we were going to invite he read it over and immediately exclaimed what about so and so and so and so, we said "Oh father we don't want them." He replied, "My girls I am the Bishop and the father of this Ward and unless you are willing to invite all the children of your ages (which by the way was possible as the Ward was small) I fear you will have to give up the idea of having your party." Suffice it to say, we went on with our party. All those of our age were invited and a very enjoyable time was had.

Do not be too serious, a smile, a little humor and praise will go a long way and often change the whole course of events. A word of cheer and encouragement lifts one up and helps more than we realize. It is the spirit that makes the soldier do and dare. "A military leader took his regiment out one morning on the field to drill, some of the boys were feeling discouraged and blue, they went about only half hearted. Right in the hardest part of their drill the leader called out 'Good.' The boys' spirits rose immediately with the praise of their leader, and their work was made lighter." The leader who truly appreciates this phase of human nature and intelligently uses it in her work has taken a long step toward success.

The average leader does not always know how great are the possibilities open to her for enriching the lives of her sisters through wise instructions. If she is skillful she tries to make suggestions that will cause her sisters to work out problems with some degree of originality whenever possible always allowing them the credit. Avoid personal criticism especially in public, rather praise all the good leaving the corrections to be made on the side.

Decision arrived at without due consideration oft times proves detrimental to the work in hand. She should be patient, never lose heart no matter how trying the work may seem. If she is firm and strong and absolutely fair those under her will usually respond loyally to her suggestions. Many so-called leaders make the mistake of doing too much of the work themselves. Naturally

it takes time to instruct and show what is expected, but let the question be thoroughly understood and the practical application of the principle be individually worked out. The more she can get to work the bigger the interest and the stronger will her organization become. A man who visited President Coolidge at the White House reported this in favor of leadership. He said, "I had commented on how well he was looking" and he replied, "I am feeling well and the reason is that I am taking care of myself. That doesn't mean taking any particular exercise, but using my energy in the manner which will make it most effective. Whenever a problem comes before me the first thing I say to myself is, Isn't there some one who can do this as well as I can? and you would be surprised how often I find some one else who can do it better. That saves me for problems which only I can decide." Obviously one can achieve skill in leading only by doing it, not by reading about it or seeing it done and his interest and pleasure in the work will increase if the natural desire for self-expression is encouraged. Attention should be given to those who need it most and gradually get all to grow together and form one big union. The leader should inspire those she leads to big and noble things. Her sisters know that what she requires is reasonable. They feel that she is regarding their welfare in every move making their work as easy as possible. It is often good to forget one's self, but when difficulties or indifferences come, strange as it may seem, the first thing for a leader to do in a case of this kind concerns herself alone. She must fill herself with a strong desire to understand, to get the sister's point of view, to show nothing but a kind and loving spirit and try to bridge over the estrangement. Keep her heart full of love and an earnest desire to overcome evil with good, being just, remembering there is always two sides to every question, and keeping the golden rule as her guide and she need never fear the outcome. But if she can not control her own spirit and has no standards to follow how can she expect to calm and sooth and direct her sisters who may never have learned the first thing about personal discipline and self-control. Every leader probably has to deal with lack of reliability in some of her sisters, as officers or committee members. They fail to attend to what is assigned them. How to cultivate in them a sense of responsibility and spirit of faithfulness is a problem which calls for all the wisdom that a leader can acquire. Here it is easy to fall into the mistake of nagging and fault-finding. Make her feel that she is being absolutely counted upon, show love and interest for her, praising the good which is always found in all God's children and the day is won. Faith in co-workers is the secret of power and influence as a leader. Use judgment in choosing committees, study dispositions and assign them to what they are best adapted. Often backward members develop into splendid members of Boards and oft time make good leaders through the encouragement given by a tactful president. A little hint from the leader some times, only a shake of the head, a smile, or a nod of encouragement, will help oh so much, and put new life into her workers.

She should not allow any of her meetings to become dull and dragging or careless or disorderly. Everything being planned before will avoid all this, but should little things come up to disturb the meeting—for instance a baby crying—say "the

dear babies how we love them," do not spoil the spirit of the meeting or make the poor mother feel worse by looking cross. Learn to grasp the situation and quickly and quietly get things back to normal. When a speaker fails to meet his or her appointment, here if ever, there is a challenge to the leader's resourcefulness. If she is wise she will anticipate such an emergency and will always keep something ready ahead of time as a housekeeper does on her emergency shelf so as not to be caught unprepared. She should not spend time talking about the disappointment. Her sisters feel it as keenly as she and if there is no one present who can intelligently handle the subject, she should get busy have the understanding with her chorister so complete that with just a look or nod of the head she will have her choir or the congregation sing one of our inspiring hymns which will prepare for the best meeting we have—Testimony.

In conclusion, I would like to bring to your minds one of the most remarkable incidents of leadership the world has ever known, that of the simple peasant maiden who is called Joan of Arc. To her while but a young girl dwelling in her native village, there came voices and visions bidding her arise and save France. After a time she became so very sure that this was indeed no silly fancy but the very bidding of God, that she began to persuade those about her to believe it. She went to the place where the King was, and though men mocked at her at first, yet soon they were convinced by her purity and her earnestness that she had indeed been raised up to deliver the land, and the King sent her clothed in white armor, at the head of a troop of horsemen to the town of Orleans, which the English were besieging. She drove them back from the walls. The rude soldiers with that selfless and stainless maid for their captain learned to feel shame for all foul speech and foul thought and followed her as a leader sent from Heaven on to victory.

Meat and Meat Substitutes

By Lucy Rose Middleton

EVERYBODY knows the old, worn story of the marketman who advertised three grades of eggs: strictly fresh, fresh, and eggs. A parallel is found in the grading of meats. A wise buyer knows in an instant which grade she is getting, but to many, meat is meat.

For those whose budget is greatly limited the cuts of meat which have the most waste in form of fat and bone should be avoided. T-bone steak is an example. Although it is one of the choicest cuts, it does not feed the family to the same advantage as, say, the same amount in pounds of round steak.

Meat is a protein food and is easily and quickly assimilated by the body, which it builds and repairs. Other foods which perform this function are milk, eggs, fish, and cheese. These are called meat substitutes, for they can supply the protein requirement of the body with proteins of high biologic value. Other foods such as Jello, dried peas and beans contain proteins but not of the kind or amount to substitute for meats.

During the warm months our appetites call for food of much less nutritious nature than those served in the winter. Therefore, meat substitutes, or dishes containing only small amounts of meat in combination with other foods, may well play an important part in the summer dietary.

Scalloped Eggs

4 hard-cooked eggs.
2 cups white sauce.
¾ cup chopped cooked ham, chicken, veal, or fish.
¾ cup buttered crumbs.

Chop eggs finely. Sprinkle bottom of a buttered baking dish with crumbs, cover with half of eggs; cover eggs with sauce, and sauce with meat; repeat. Cover with remaining crumbs. Bake in moderately hot oven until crumbs are well browned.

Baked Macaroni and Cheese

¾ cup macaroni.
2 quarts boiling water.
1 teaspoon salt.
2 eggs.
½ cup grated mild cheese.
2 cups rich milk.

Cook macaroni in boiling salt water 20 minutes or until soft; drain in strainer, pour over it cold water to rinse thoroughly. Put macaroni in a baking dish then add the milk, grated cheese, and slightly beaten eggs. Season well with salt and pepper. Bake in a pan of hot water in a moderately hot oven 20 minutes, or until the custard is set.

Spanish Rice

1 cup rice.
4 slices of bacon.
½ green pepper.
1 cup thick tomato juice.
½ cup grated cheese.

Wash the rice thoroughly and cook in boiling salt water until tender. Grind the bacon and cook with the shredded green pepper until crisp, then mix bacon, pepper, and bacon fat with the rice. Add the thick tomato juice and grated cheese. Mix well. Bake in a slow oven until the mixture is well heated, then serve.

Chicken Noodle Ring

Noodle ring:
1 package noodles.
3 eggs.
2 cups milk.
2 tablespoons butter.
Salt and pepper.

Cook the noodles until tender. Drain off the water. Add the beaten egg yolks, milk and butter. Season well with salt and pepper. Beat the egg whites until stiff then add to the mixture. Bake in a ring pan for 1 hour at 350 degrees F. When cooked turn out on a platter and fill center with the chicken filling. Serve hot.

Chicken filling:
1 stewing hen.
5-6 tablespoons flour.
2 hard-cooked eggs.
½ cup mushrooms.
¼ cup pimentos.
¼-½ cup rich milk or canned milk.
Salt and pepper.

Cook the chicken until it is tender. Let cool, then cut in cubes. Remove the fat from the stock. (There should be about 2 cups of the chicken stock.) Add the milk. Thicken with a flour and water mixture. Add the mushrooms which have been simmered well in butter, the pimentos, sliced hard-cooked eggs, and season well. Bring to a boil then pour into the noodle ring.

Tomatoes Stuffed with Crab Meat

Select 6 small well-shaped tomatoes. Cut the top off carefully. Scoop out enough of the pulp to leave a firm wall of tomato. Salt the inside and invert on a platter. Set in refrigerator. Flake a large can of crab meat and add to it one tablespoon of finely chopped green pepper or pimento. Mix with enough mayonnaise dressing to make filling moist. Stuff the tomatoes with the mixture and replace the tops. Serve on a lettuce leaf with french dressing.

Noodles with Hamburg

½ pound hamburg.
1 medium sized onion.
1 green pepper.
Salt and pepper.
1 package noodles.
2 cups tomato sauce.
1 teaspoon Worcestershire sauce.

Simmer the chopped onion and green pepper in butter. When tender add the tomato sauce, cooked noodles, and the hamburg which has been well browned in frying pan. Season with salt and pepper and Worchestershire sauce. Put in a baking dish, bake in a medium oven for one hour.

Indestructibility of Matter

By Helen Hinckley

YOU remember, of course, that a falling apple introduced the theory of gravity, and that a dancing tea-kettel lid was the father of the steam engine. I only mention this to show how very ordinary things bring about the discovery of the greatest scientific truths.

Although no text book mentions her name, my Mother was, I am sure, one of the pioneers in the field of the Indestructibility of Matter.

Mother bought that blue serge suit way back in 1912. "It looks durable," she commented as she ran a practiced finger across the twill. "It looks as if it would hold up."

For two years she wore the suit with diminishing pride. The box pleated peplum and the elaborately braided coat tail had lost their style after two springs and two falls. I was rather disappointed when she decided to make it over for my older sister. Of course I knew that someday I would have my turn at it, but I had hoped to get it in the first reincarnation.

Mary was in the sixth grade and felt very smart in a real suit with a frilled and tucked voile shirt waist. After two years the suit had not changed at all, but Mary had. Her hands dropped a surprising distance below the coat sleeves, and her legs were out at the bottom almost up to the knees.

I began to look through the fashion sheets. Surely my winter wardrobe would be constructed of blue serge —but no! Mary was to go to High School now and she must not go without plenty of "changes". The advisability of a strip of velveteen on the bottom to cover up knobby knees was discussed but mother rejected it as being a too apparent revival. Instead she dropped the skirt to the bottom of the jacket, finished the sleeves with long fitted cuffs salvaged from the superfluous coat tail, and bought a patent leather

belt. The belt was, I believe, the most beautiful thing that I have ever seen. It was at least four inches wide, bright green in color, and marvelously shiny. It and the swanky green tie would be salvation for any frock.

TWO years more I waited before I came into my inheritance. I had grown outward, not upward, and the waist of the blue dress would not stretch over my bulgy form. The cloth was still sound as new, and initiative soon found a way. The pleated peplum was taken from a moth proof chest. This was elongated with strips from skirt number one, and a yoke was made from the former waist. Mother called the result a Mary Pickford dress. She could have truthfully called it a Mother Hubbard but I wouldn't have worn it with that name. A shiny belt was denied me because it would make me look "like a pudding bag, tied in the middle," but a beautiful collar of eyelet embroidery satisfied my craving for the artistic.

When I entered High School Mother folded the serge regretfully and put it away. It was rather glistening now, but only the back panel was threadbare. A few weeks went by and I "made" the girl's baseball team. We were far too modest to run around in bloomers or shorts so we decided on blue skirts and white middies. My middy was new—my skirt was constructed from the everlasting serge, neatly washed, pressed, turned and repleated.

The last time I remember seeing the suit in actual use was in combination with some flannel that Mother had bought from a remnant counter and found inadequate to cover my younger sister. The red really looked very smart with its wide bands of good serge.

A visit from my grandmother saved the pieces from the ragman, for Grandma was an expert on quilts and rugs. "My dear," she would say as we turned before her for admiration of a new dress, "how very pretty!" We always had the uncomfortable feeling that she did not see us inside the dress at all, but that her busy mind had already placed the material in quilt blocks or colorful patches in a hand made rug.

It fell to the lot of the blue serge to become a rug. Many a time as I rested in bed with a cold or headache I would trace the blue lines around the bedside rug and relive *the days* of glory when that strip was with me in the flesh.

This spring Mother decided to replace the rugs with some of a less ancient vintage. I wondered if that would mean the passing of the blue serge.

"We need a new mattress for the porch bed," Mother declared one day. "Daddy, you might as well take some old clothes and these rag rugs up to the mattress factory." Now the eternal life of the serge is assured. When mattresses grow lumpy they can be put through the grinder again, and thus last for ever.

Mother was, I am sure, one of the pioneers in the field of the Indestructibility of Matter. She couldn't be bothered with such terms as indestructible. She merely said "durable." And she worked with blue serge instead of with equations.

Notes from the Field

Big Horn Stake.

THE following word comes from Big Horn Stake: "In Big Horn Stake Union Meetings are held the last Sunday in each month, and Stake Board meetings every Thursday, at the home of the various board members. Instructions and suggestions are given by the presidency, visits to wards reported, programs for Union Meeting arranged, department problems discussed, singing practice where memorizing the words is emphasized. The sisters are encouraged to express the message of the song in their own words. Lessons for the following Tuesday Relief Society meeting are presented and leading points brought to mind. Forty-five minutes is then devoted to book reviews, new words defined, scriptural quotations and miscellaneous current events are given.

"We meet in Union Meeting as a group where general instructions and comments are made by our president, Hazel N. Boyack, and a talk 'How to Teach' by supervisor counselor, Annie J. Carlton; singing practice and separation for department work into seven groups. Counselor Ella Neilson has charge of the work and business group. They discuss problems and plans to make these meetings more profitable and interesting than any other. Demonstrations of the tie and dye work have been given in each of the wards, also waste paper baskets, vases and many beautiful and useful presents were made for Christmas; not forgetting dainty cookies and candy. Our project in beautifying home surroundings was planting more roses, shrubs and grasses. During the growing season 1,568 bouquets were carried to public meetings and from there taken to the sick and homebound. The social service group devote five minutes to the discussion of health. Every Relief Society member in the stake is supplied with a Government pamphlet on prenatal care. Five demonstrations have been given and pre-school clinics held where possible, sponsored by the health supervisor, Zitelle Shumway.

"On March 17, our Annual Day was fittingly observed in each of the wards and branches.

"During the spring months, Relief Society conferences were held in each ward in connection with sacrament meeting. Splendid preparations were made on the part of the sisters, and a fine spirit prevailed.

"In May, conference was held in the Otto ward, where the sisters had planted a lawn in front of their church and 65 trees in the yard. They also sponsored cleaning up the cemetery, and when the task was completed gave the 'men folks' a fine repast.

"Our Annual Conference-Convention was held August 27 and 28. The day previous was Big Horn Stake Achievement Day, where many useful and beautiful articles were displayed. Some of the unusual things were home-made cheese, starch, soap, tiny toys and animals cut out of wood, porch furniture and upholstering. In conjunction with this was a program where most of the wards participated. At the close, members of the

stake board gave a banquet in honor of the ward presidents, the General Board member and special guests. Mrs. Amelia Robertson, social service aid, was toast-mistress, and all enjoyed the social hour.

"During September, officers and teachers conventions were held in the various wards. Methods of preparing and presenting lessons were explained and all encouraged to make this a year of better preparation of officers, teachers and members.

"December 1, marked the 60th anniversary of our Stake President, Dr. E. W. Croft. The Relief Society sisters sang 'We Ever Pray for Thee,' after which a biography of the life of President Croft was presented by Joseph S. Fish. Mrs. Helen C. Marchant presented a basket of roses to President Croft in behalf of the auxiliary organizations over which he presides. President Croft responded with a beautiful tribute to his friends and coworkers in the stake."

Panguitch Stake.

"WE have held stake union meeting every month this year, at which Relief Society department work is conducted and supervised by efficient class leaders who are putting the work over in an excellent manner.

"On the 17th of March, the Relief Societies of the Panguitch North and South Wards celebrated conjointly, at 1:30 p. m. A very large crowd assembled at the Social Hall, where a fine program was rendered, after which a banquet was served to the large crowd present. In the evening members from the two wards presented the pageant 'Biblical Mothers,' in the Social Hall as part of the day's program. Relief Society members, all mothers, took part in the pageant, and it was one of the most beautiful sights ever witnessed here. Each mother made her own costume and they were beautiful indeed. Appropriate music was rendered during the entire evening."

"BIBLICAL MOTHERS," PANGUITCH STAKE

DRINK has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves *Than any other poisoned scourge that ever swept its death-dealing waves across the world.*

Evangeline Booth, Commander Salvation Army

Notes to the Field

MAGAZINE CAMPAIGN

WE deeply appreciate the loyal support given to the Relief Society Magazine. It is remarkable how many subscriptions we have had during the past few years when dollars were scarce and hard to obtain.

At a meeting of the business managers of our Church Magazines, it was decided that each publication should have a specified time for making an intensive drive to get subscriptions; although subscriptions will be taken during the entire year, this will be the time when the most subscriptions will be secured. The Relief Society Magazine has from September 15th to October 15th for its campaign.

Previous to this campaign all necessary preparations should be made so that it will be business-like and effective. Agents should be appointed who value the Magazine and who are good saleswomen. They should be women of vision, who know the people and conditions of their wards and who will be energetic in this work. They should look over their lists carefully and see who is already subscribing and when their subscriptions expire.

We urge that a short and intensive sampaign be undertaken during this period and that a house to house canvas be made.

Stake directors should keep in close touch with the campaign in the various wards in their stake and give aid when ever needed.

MAGAZINE AGENTS

IN most of our wards we have been very fortunate in having Magazine agents who have done their work in an enthusiastic and business-like way. We realize that this position is taxing and so we would say to our agents—if you feel after two years service that your enthusiasm is waning, your methods of salesmanship are worn threadbare and that you cannot put the zest into your work that you have done in the past, and if you feel that someone else could get more subscriptions, then we say that you may ask to be honorably released and your places taken by those who will undertake the work with new fervor.

LITERARY TEXT FOR 1933-1934

WE advise our officers and members who are going to purchase the Literary text for 1933-34 to secure it as soon as possible. It is now on sale, price $1, at Room 28, Bishop's Building, Salt Lake City, Utah. It will be very advantageous to read this book during the summer. This will give a fine background for the work next season.

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - -

their minds. From their conduct one can imagine the attitude they will assume when the loan becomes due. How patriotic will they be then?

Patriotism means not how much can one get from his country, but what can he do to raise and uphold its standards, further its stability and maintain its integrity. Patriotism means facing issues, looking facts squarely in the face. We need a return of old fashioned thrift, integrity, honesty and unselfishness.

Susa Young Gates

IN the death of Susa Young Gates there passed from the earth life a remarkable woman. She lived a long, active life full of achievement. Devoted to the Church and to her sex, she worked assiduously along many lines.

Her writings have made her known throughout the Church. The *Young Woman's Journal* came as a result of her seeing the place it would fill in encouraging young writers and giving good clean reading to women. She was its first editor and continued in this position for years. She was also the first editor of the *Relief Society Magazine,* the successor to the Woman's Exponent. Her life of her illustrious father, President Brigham Young, is a valuable contribution to Mormon literature.

She tried to get people interested as widely as possible in genealogy and in Temple work. During the last years of her life she put forth great energy in getting women to write their own biographies and those of their family.

While her loved ones will miss her keenly, they will be grateful that she lived so long and was active to the last year of her unusual life. The results of her activities will continue to lead her people into energetic action.

What About the Woman?

THE CHRISTIAN SCIENCE MONITOR points out that the world has always leaned toward a dramatization of its problems. It has set up figures of the man with the hoe, the man in the street, the unknown soldier and the forgotten man.

Sweden calls attention to a group greater in number than any that have yet been represented by a lay figure. This group has had little publicity save for a slight tribute now and then. The General Swedish Electric Company on the occasion of its fiftieth anniversary announces that it has set aside a fund of $100,000 to provide vacations for the wives of small salaried employees of the company. Commenting on this splendid act of the Electric Company the *Monitor* says: "Someone should outline a figure to represent the woman behind the factory whistle, whose work begins long before the workers take their places at machine or bench, and continues long after the spindle and lathe are silent; whose work year runs into 365 days, who is the first one to feel the pinch when work fails, and the last one to benefit by a pick-up. Should such a figure be drawn in its proper scale, it would perhaps make pygmies of the four already mentioned."

Wedding Announcements

THE observance of the correct social forms is never more important than in the matter of wedding invitations or announcements. Here you are certain of the newest and smartest.

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